THE GENERAL Seſsion,

CONTEINING AN APOLOGIE of the moſt comfortable doctrine concerning the ende of this World, and ſeconde comming of CHRIST.

Written by THOMAS ROGERS.

The firſt part,

Wherein for the comfort of the godlie is proued not onely that God will, but alſo that he doth iudge this world.

2. Pet. 3. verſes 3, 4.

This firſt vnderſtande, that there ſhal come in the laſt daies, mockers, which will walke after their luſtes, and ſay, where is the promiſe of his comming?

Allowed by auctoritie.

AT LONDON,
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ANNO. 1581.

To the right Honorable, Sir THOMAS BROMLEIE, Knight, Lord high Chancelor of England &c.

his most gratious Patron: Glorie eternal and happines by the comming of our Saviour CHRIST.

RIght Honorable, experience doth proove that miserable is the state of mankinde in this life. For we doe both come into the world in paine; and liue in cares; and die with griefe. Our bodies are subiect to manifolde infirmities and perils: & our minds to innumerable vngodlie perturbations. Our whole life is verie troublesom: & how, or where, or when we shal depart out of this worlde, it is vncertaine. *The miserie of mankind in general.*

And although this condition be alike to the iust, and to the wicked; to the good, and to the pure, and to the polluted [a]: yet none do feele the smart hereof so extremelie as the vpright dealers in the world, and such as *The great miserie of the godlie in this world*

[a] Eccles. 9, 2.

vnfeinedlie be religious. For theie are for the moſt part oppreſſed, when the wicked haue fauour; theie impouerished, when the wicked encreaſe in wealth; theie impriſoned, when the wicked are at libertie; and theie grieuouſlie afflicted, when the vngodlie do triumph. This good men obſerue manie-times, and it diſmaieth them not a litle. As it did both King Dauid, & alſo the Prophet Ieremiah, when the one ſaid [b], My feet were almoſt gone, my ſteps had welnere ſlipt. For I fretted at the fooliſh, when I ſaw the proſperitie of the wicked. For there are no bands in their death, but theie are luſtie & ſtrong. Theie are not in trouble as other mē, neither be theie plagued with other men. Therefore pride is as a chaine vnto them, and crueltie couereth them as a garment. Their eies ſtand-out for fatnes; theie haue more than their heart can wiſh. Theie are licentious, & ſpeake wickedlie of their oppreſsion: theie talke preſumptuouſlie. Theie ſet their mouth againſt heauen, and their tongue walked through the earth, &c. Loe, theſe are the wicked, yet proſper theie alwaie, and encreaſe in riches. Certainlie I haue

The troubles of the godlie diſmaie them ſometimes.

[b] Pſal. 73, 2. 3. 4. 5. 6. 7. 8. 9. 11. 13.

haue cleanſed mine heart in vane, and waſhed mine handes in innocencie. For dailie haue I bine puniſhed, and chaſtened euerie morning, &c. And the other exclamed [c], wherefore doth the waie of the wicked proſper? Whie are al theie in wealth, that rebellioufflie tranſgreſſe? The reprobate alſo do marke this, and therbie with corrupt iudgements theie falſelie imagine, firſt, that either there is no God at al [d]; or that he hath forgotten his ſeruantes which put their truſt in him [e]; or that he doth neither gouerne the world, nor ſee their waies [f]: & ſecondlie that there is no life after this life [g], nor iudgement to be feared [h]. Therfore ſaie theie [i], Come, and let vs enioie the pleaſures that are preſent; & let vs cherefullie vſe the creatures as in youth. Let vs fil our ſelues with coſtlie wine, & ointments; & let the floure of life paſſe by vs. Let vs croune our ſelues with roſe buds afore theie be withered. Let vs al be partakers of our wantonneſſe, let vs leaue ſome token of pleaſure in euerie place: for that is our portion, and this is our lot. Let vs oppreſſe the poore that is righteous; let vs not ſpare the widowe, nor reuerence the white

[c] Iere.12, 1.

What the reprobate do gather by the troubles of the godlie.

[d] Pſal.10, 4.

[e] Pſal.10, 11.

[f] Ezek 9, 9.

[g] Wiſd.2, 2.

[h] Pſal.94, 7.

[i] Wiſd.2, 6.

14.

7.

8.

5.

10.

haires of the aged that haue lined manie
11. yeares. Let our ſtrength be the lawe of vn-
righteouſnes: for the thing that is feeble,
12. is reproued as vnprofitable. Therfore let vs
defraud the righteous: for he is not for our
profite, and he is contrarie to our doings: he
checketh vs for offending againſt the lawe
of God; and blameth vs as tranſgreſſors of
13. diſcipline. He maketh his brag to haue the
knowledge of God: and he calleth himſelfe
14. the ſonne of the Lorde. He is made to re-
15. proue our thoughtes. It greeueth vs to looke
vpon him: for his life is not like other mens;
16. his waies are of an other facion. He coun-
19. teth vs as baſtardes, &c. Let vs examine
him with rebukes and tormentes, that wee
maie know his meekenes, and proue his pa-
20. tience. Let vs condemne him vnto a ſhame-
ful death: for he ſhalbe preſerued, as he him
ſelf ſaith, &c. Thus ſpeak the reprobat Epi-
cures of this world. And ſo of eroneous ſup-
poſitions, namelie that there is not, neither
ſhal be a iudgemẽt, theie do greedilie gine-
ouer themſelues vnto ſinne; and are wholie
reſolued neuer to repent. Which Atheiſtes
if euer theie did, I am perſwaded theie

ſwarme

swarme in our age: as the present state of this worlde can witnesse.

The blessed state of the righteous.

Notwithstanding, neither are the godlie for al this to be out of hart; nor the wicked ouer-vanelie to insult. For both the righteous shal florish like a palme tree [k]; & abide vnmoueable like the mountanes about Ierusalem [l]: & the wicked shal soone be cut-downe like the grasse [m], and wither as the greene herbe. Because God wil arise, and his enimies shalbe scattered [n]; theie also which hate him, shal flie before him. As the smoke vanisheth: so wil he driue them awaie; and as the waxe melteth before the fire, so shal the wicked perish at the presence of the Lord. For manie sorowes shal come to the wicked [o]. He wil breake their armes [p]; cruish their bones with a scepter of iron [q]; and breake them into peeces like a potters vessel. He wil raine vpon them snares, fire, and brimstone [r]; and bring them at length into hel [s], into euerlasting tormentes [t], where shal be weeping and gnashing of teeth [u]. Euen this shalbe their portion [x]. The righteous shal see it, & reioice when he seeth the vengeance: he shal wash

[k] Psal 92. 12.
[l] Psal. 125. 2.
[m] Psal. 37. 2.
[n] Psal. 68. 1. 2.

The heauie iudgements of God vpon the wicked.

[o] Psal. 32. 10.
[p] Psal. 37. 17.
[q] Psal 2. 9.
[r] Psal. 11. 6.
[s] Psal. 9. 17.
[t] Matth 25. 41. Luke 16. 23.
[u] Luke 13. 28.
[x] Psal. 11. 6.

[y] Psal.58. 10. his feetee in the blood of the wicked [y].

The righteous, I saie shal see it, & feare, and shal laugh at the destruction of the vngodlie man, saieng [z], Behold the man which

[z] Psal.52. 6. 7. tooke not God for his strength, but trusted vnto the multitude of his riches, and put his strength in his malice.

The wicked theie also in themselues

[a] Wisd.5. 3. shal freate for griefe of minde, and saie [a], This is he whom we had sometime in deri-

4. sion, and in a parable of reproch. We fooles thought his life madnes, and his end with-

5. out honour. How is he counted among the children of God, & his portion is among the

8. Saints, &c. What hath pride profited vs? or what profit hath the pomp of riches brought

9. vs? All those things are passed-awaie like a shadowe, and as a post that passeth by, &c.

And so al men shal acknowledge, howe

[b] Psal.58. 11. there is a God which iudgeth the earth [b].

The fruite of meditating vpon the iudgements of God.

These thinges would the godlie haue continualie in remembrance, doubtlesse neither could the prosperitie of the wicked astonish, nor their own troublesome cõdition ouerthrow thẽ, as it doth manie times: but

[c] Rom.8. 35. boldlie both with Paul theie would saie [c],

who

who shal separate vs frō the loue of Christ, &c, and with Dauid protest [d], *that though theie should walke through the valleie of death, yet they wil feare none euil: yea, they wil not feare though the earth be moued, & though the mountanes fal into the mids of the sea* [e]. *Because God is with them, and hath laide-vp vnspeakeable blessings for them* [f]; *doth great things for them euen before the sonnes of men; and in the end too wil aduance them vnto euerlasting glorie, honor, and peace* g. *The wicked also in considering these things must needes be terrefied from much wickednes. For the verie diuels when theie remember the iudgements of the Lord do tremble againe* h.

[d] Psal. 23, 4.

[e] Psal. 46, 2.

[f] Psal. 31, 19.

g Rom. 2, 10.

h Iam. 2, 19.

The occasion whie this Booke was written.

Wherefore especialie (for other causes I haue elsewhere specified in this my booke) both for the comfort of the one sorte, and for the terror of the other, I haue written this treatise following, wherein out of the worde of God I haue proued, not onelie that God wil (which thing manie Atheistes doe doubt, and manie vtterlie denie) but also that God presentlie doth iudge this worlde.

For which causes I haue intitled the same, THE GENERAL SESSIONS, *because there is not a man, whom God doth not; neither shal there be anie, whome he wil not iudge. At which iudgement howe he wil deale with vs, we are ignorant; what he maie do in his iustice, we know ful wel.*

And therefore, as that good King, of an Heathen Prince, Philip of Macedon in his cheefe prosperitie thought it the readiest waie to deteine him both from insulting proudlie ouer his vanquished enimies the Atheninns: and from oppressing tyrannicalie his distressed subiectes the Grecians, if he were tolde euerie morning that he was a man; and as the noble men of Æthiopia had alwaies whensoeuer theie went abrode, a crosse, and a basen of golde filled ful with earth born before them, that the one might put them in remembrance that earth must be resolued into earth, and the other renue the memorie of Christ his passion; and as the Ægyptians at al their solemne banquets had the image of death laide before their faces, that the sight thereof might withdrawe them from defiling themselues

with

with those vices which commonlie doe follow after rioting, and bellie-cheere; and finalie as S. Ierome, whether he did eate, or drinke, or whatsoeuer he did, seemed to heare the terrible trompet sounding vnto iudgement: so the readiest waie to please God, and to auoide his heauie indignation, is, in our prosperitie while the euil daies come not, euerie morning with Philip to cal into minde that we are men; when we are abrode with the noble men of Æthiopia to thinke that we are but earth; in our feastinges and triumphes, with the Ægyptians to fore-think what we shalbe; and with good S. Ierome in whatsoeuer we are doing to remember that a iudgement there must be, yea and is neere at hand, at which God wil bring euerie worke into iudgement with euerie secrete thing whether it be good or euil[i]. *For theie which cal into minde what theie haue bine, haue theie anie grace, wil blush; what theie are, wilbe humble; what theie maie be, wil tremble.*

[i] Eccles. 12, 14.

And this treatise, Right Honorable, I thinke most meete to come from your Honors hands into the world. First in respect of Causes of this dedication.

my

my ſelfe. For greatlie I doe knowe, and confeſſe that I haue bine bound vnto your Honor for manie great wordes of encouragement which it hath pleaſed you to giue me, but eſpecialie for that fauour which of late I found at your Honors handes, and that when I leaſt looked for the ſame: the Lorde requite you for it, and make me thankeful.

Secondlie in reſpect of the highnes of your calling. For being, as you are appointed the chiefeſt Iuſticer vnder God and her Maieſtie in this realme, mee thinkes none either ought ſooner to be a reader, or wil more gladlie be a patron, of God his iudgements than your Honor.

Laſt of al, in reſpect of their profite, who are inferior perſons both in the Church and common-weale. For ſure I am, the more your Honor calleth into minde, which thing your wiſedome cannot be ignorant of, the condition of the godlie in this life, the more you wil being their ſpecial Patron by office adminiſter both comfort vnto them, which theie haue neede of; and encouragement, being manie waies by the wicked, which make a praie of them, diſmaied, while there

is

in none almoſt wil helpe. Thus I ſurceſſe, beſeeching both your Honor in good part to accept theſe my labors; and our Sauiour Chriſt, who is ordeined of God a iudge of quicke & of dead [k], *euerlaſtinglie to bleſſe you, & the virtuous Ladie your wife, with your children, and familie. The 20. daie of Nouember Anno 1581.* Act.10,42

At your Honors commandement,

THO. ROGERS.

Faultes eſcaped.

Page 8. in the margine read, Iaul Epiſt. p. 29. in the margine r. 1 Gal p. 31. line 3 r. doe theie. p. 31. l. 11. r. newv heauen p. 73. in the margine r. Smetonius. p 74. l. 17. read by authoritie, p. 88. in the margine r. g. Gen. 6. 3.

The contents.

1 THAT it is not onelie comfortable for the godlie to heare; but also commendable for euerie Christian reuerendlie to entreat of the second comming of our Sauiour Christ.

2 Whether there shalbe an end of this world: a resurrection of the flesh, and a general iudgment, or no.

3 Against such as thinke how the world neither had beginning, nor shal haue an end.

4 Against them which allowe the beginning, but denie the end of this world.

5 Against the Manichies, and their adherenets, who saie there shalbe no general iudgement, nor resurrection of mankinde.

6 Against H. N. or the Familie of loue, who thinke that nowe the daie of iudgement is come.

7 Against the fauourers of Hymeneus, and Philetus, who saide that the Resurrection is alreadie past.

8 Against the Saturnians, Valentinians &c. who denie the resurrection of the flesh.

9 That vndoubtedlie there shalbe a general iudgement of al flesh.

10 Whether God doe iudge this present worlde, or

or no.
11 Howe God doth iudge mankinde in this present world.
12 Whether al the wicked be iudged in this world; and whie theie are ſuffered, in the opinion of man, to floriſh.
13 Cauſes whie the godlie are afflicted.
14 That the godlie deſeruedlie for their ſinnes are puniſhed.
15 That none be perfectlie righteous in this world.
16 Whether the ſainctes in this world endure greater affliction than other men; and whie theie doe ſo.
17 Where the bodies and ſoules of men doe remaine vntil the daie of iudgement.

FINIS.

ons.
10 How God deliuereth mankinde in this pre-
sent world.
11 Whether al the wicked be iudged in this
world, and whether they are tollered, in the o-
pinion of man, to liue?
13 Curses wich the godlie are afflicted,
14 That the godlie delaunedlie for their sinnes
are punished.
15 That none be perfectlie righteous in this
world.
16 Whether the godlie in this world endure
greater affliction than other men, and what
there doe lo.
17 Where the bodies and soules of men doe re-
maine vntil the due of iudgement.

FINIS.

CHAP. 1.

That it is not onelie comfortable vnto the godlie to heare; but also commendable for euerie Christian, reuerendlie to entreat of the seconde comming of our Saviour Christ.

VCH is the nature of al men generalie, bee they bad or good, that what theie loue, wanting it, theie long for. As the couetous for profite; the epicure for pleasure; the bondman for libertie; the banished for his natiue countrie. So doe Christians for the cõming of their Christ: and that so much the more earnestlie as heauenlie ioies are better than the comfort of this world; & the felicitie to come more excellent and surpassing than pros-

peritie present, betweene which there is no comparison.

Hence the faithful doe crie, *Come Lord Iesus*[a]. And therefore, as theie long exceedinglie for his returne: so doe theie a thousand times more hartilie reioice, when theie heare but an inkeling that he is at hande, than doe worldlinges at the newes of anie profit towardes them.

[a] Reue. 22, 20.

Which of late theie haue notablie declared, especialie in England, by the wel acceptation of a treatise, to this purpose entitled, *Of the ende of this worlde, and second comming of Christ &c.* A work both liked of the godlie, allowed of the learned, wel bought-vp of al sortes, and often imprinted in a smale time. Notwithstanding, what through the securitie of Atheistes; the malice of Heretiks; ỹ ignorãce (shal I cal it ennie rather, or both?) of som it hath bene oppugned, & vndiscretelie, vnorderly, & vncharitably cõdẽned. Wherfore, knowing how thãkfully, and gladlie the virtuous of this land haue accepted that worke; and seeing how vnchristianlie others haue condemned the same, I haue thought it my duetie, hauing now some leasure, and being some instrument of bringing that discourse in-

Aduersaries to this doctrine.

The occasion whie this discourse was written.

to

of God his general iudgement.

to our Englisſh tongue, both for the comfort of ỹ one ſort, and confutation of ỹ other, to entreat once-againe of the ſecond comming of Chriſt. And ſurelie it is not vane curioſitie either for me to write, or for anie chriſtian to thinke thereof; but mere ſecurity wer it, either quite to forget or but ſeldome to cal ỹ ſame to mind. For is it cõmẽdable to prognoſticat ỹ ſeaſons of the weather for the ſafetie of ỹ body; & it is not cõmendable to ſearch-out the time of our redẽption; ſo farforth as the word of God wil permit, for our euerlaſting welfare? Are they rebuked which regarded not [b], and cõmended that ſearchfoorth [c] when, & what time the firſt cõming of our ſauiour ſhould be; and ſhal theie be blameles ỹ ſeeke not earneſtlie for his ſecond cõming? Shal our ſauior ſo gratiouſlie foreſhew ỹ ſignes immediatly before his cõming [d], and ſhal we neglect them? Shal he tel vs, that when we ſee al thoſe thinges doe come, he is at the doores [e], & ſhal we thinke with mockers, that he wil not come at alſ, or not ſo ſone? Shal he, as our Lorde and maſter, command vs to watch [g], to take heede [h], to praie [i], to looke-vp, & lift-vp our heads [k], when thoſe tokens do but begin to come

[b] *Luk.* 12, 56.
[c] 1. *Pet.* 1, 10, 11.
[d] *Matt.* 24, 3. 4. *&c.* *Mark.* 13, 4. 5. *&c.*
[e] *Mat.* 24, 33.
[f] 2. *Pet.* 3. 3, 4.
[g] *Matt.* 24, 42, 43. *&c.*
Matt. 25, 13.
[h] *Mark* 13, 23. 33.
[i] *Luk.* 21, 36.
[k] *Luk.* 21, 28.

our redemption draweth neere, and shal not we obeie him? O most wretched we, if we doe not; but blessed, if we do! For, *blessed is that seruant whome his master, when he commeth, shal finde so doing*[l].

[l] *Mat.24, 46.*

The sume of this treatise.

My mind is not to set an houre, à daie, à yeere, or anie season of his comming, that were extreme impietie: but my purpose is, through Gods assistance, to proue especialie that he wil come, how soone no man knoweth, *no not the Angels of heauen*[m], and that to keepe both my selfe, and others from securitie. For he which thinketh the end of al thinges to be at hande, as saith à right learned mann, *wil flie sin for feare of punishment; continue in godlines in hope of the promises; endure aduersitie through the cogitation of glorie; and in prosperitie be meeke, through thinking of the blessed immortalitie to come, of which theie onelie shalbe partakers, which reteine faith and à good conscience vnto the end. For theie who finish their liues on this wise, shal come vnto God euē the end of their desires, who shalbe seene without end, alwaies loued, and neuer loathed, and euer praised, but neuer misliked. And then at length shalbe fulfilled that canticle, Blessed are theie which dwel in thine house, ô Lord, for euer and*

[m] *Matt.24,36.*

[n] *N. Heminguis in cap.4. epist.1.Pet.*

of God his general iudgement.

and euer, theie ſhal praiſe thee.

CHAP. 2.

Whether there ſhalbe an ende of this world; à reſurrection of the fleſh; and à general iudgement, or no.

THere is nothing ſo certaine, but it hath beene denied; nor anie thing ſo neceſſarie to be beleeued, but it hath bin doubted-of; nor anie thing ſo profitable for Common-weales, but it hath beene ſpoken-againſt; nor anie thing ſo godlie, but it hath beene oppugned.

What ſo certaine as that there is à God? yet haue ſome denied the ſame, as Diagoras, Theodorus [a], and others [b].

What ſo neceſſary as that ſinners ſhould repent? yet haue the Montaniſtes [c], and the Nouatians [d] defended that it is both needeleſſe, and booteleſſe ſo to doe. What more profitable than gouernment in à Common-weale? yet haue the Arrians [e], and the Anabaptiſtes of our time [f] inueighed againſt the ſame. And what more godlie than to thinke the worlde ſhal haue an ende; al fleſh ſhal riſe-againe, and appeare before the iudgement-ſeat

[a] *Cice. de Nat. Deor. lib. 1.*

[b] *Epiſt. of Inde uerſ. 4. Theodoret. lib. de principiis.*

[c] *Hierom. lib. 2. aduerſus Iouin.*

[d] *Dionyſ. Alex. apud Euſeb. lib. 6. cap. 43.*

[e] *Theodoret. lib. 2. cap. 31.*

[f] *Melanct. in locis ſuis cõmu. Tit. de Baptiſ. Infantium. Georg. Maior. Tom. 3. Homi. ſuarum. fol. 129. b. 572.*

of Ieſus Chriſt? yet haue there bine monſterous, and heretical opinions hereabout.

For ſome haue flatlie, but moſt blaſphemouſlie giuen-out that the worlde neither had beginning, nor ſhal haue end: ſo did the Prieſtes, and Magicians of Babylon g, with certaine Philoſophers. Some, though it had a beginning, that it ſhal haue none ende, as do the mockers of whome Saint Peter prophecied h, and we heare of in our time. Some haue altogether denied ŷ general iudgement, as the Manichies, &c. Some haue granted ŷ laſt iudgement, but denied the reſurrection of the fleſh, as the Saturnians k, the Valentinians, the Marcians, the Cerdonites, and manie moe.

g Hector Boëthius lib. 2, ca. 3.

h 2. Pet. 3, 3.

i Eccleſ. hiſt. Cent. 3, cap. 11.

k Irenæus li. 5.

Which damnable and curſſed opinions I would not haue recited, but ſuffered them to be buried, as be the Autors, were I not perſwaded that in theſe daies, Satan by his miniſters had ſowed the like ful-thicke in the heartes of manie men; and therefore that it were verie needeful, that theie were both written-againſt in Bookes for the poſteritie to come, and inueighed-againſt moſte zeal-

zealouslie with tongue for à presẽt profite.

Wherefore against al, and euerie of these opinions somewhat, according to the measure of that grace which God shal giue me.

CHAP. 3.

Against such as thinke howe the worlde neither had beginning, nor shal haue an end.

Vndrie arguments to defende their damnable opinion do theie bring, who thinke the world hath bine, and shalbe euerlasting.

1. *Argument.*

Firſt theie saie with Aristotle a, *Of nothing nothing can bee made. Therefore seeing the world cannot be made of nothing, it must of necessitie be eternal.*

a *Arist. lib. de Cel. & Phy. li. 8*

I aunswere, Certaine it is of nothing

A discourse Apologetical

no creature can make any thing: but God who doeth whatsoeuer he wil both in heauen and earth, of nothing can make whatsoeuer he list.

O Lord of hostes, God of Israel, thou hast made the heauen, and the earth [b].

[b] Isai. 37, 16.

Thou hast made the heauen and the earth by thy great power, and there is nothing hard vnto thee [c].

[c] Ierem. 32, 17.

Thou hast afore-time laide the foundation of the earth [d], *and the heauens are the worke of thine handes, theie shal perish, but thou shalt endure; euen theie al shal waxe olde as doth à garment; as à vesture shalt thou change them, and theie shalbe changed. But thou art the same, and thie yeares shal not faile.*

[d] Psal. 102, 25. 26. 27.

Let al the earth feare the Lord [e], *let al that dwal in the worlde feare him. For he spake, and it was done; he commanded, and it stoode.*

[e] Psal. 33, 8. 9.

Of nothing he did make the worlde [f].

[f] Wisd. 11, 14.

Therefore no good reason is it, but à meere fallacie, to saie, because we cannot make of nothing some-what, therefore God cannot; or because man doth not, therefore God did not.

3. Argument. [g] Iauel. epist. in lib. 1. Arist. de Cælo tract. 4. c. 5

Secondlie, saith Iauel, [g] according to the minde of Aristotle, *Al men thinke*

The Maior.

that

of God his generall iudgement.

that heauen is Gods abiding place. But an eternal thing cannot haue a corruptible place. For the place, and the thing placed must haue like proportion h. The Minor.

h *Arist. Phys. lib. 4.*

Therefore heauen, which is supposed to be God his abiding place, is eternal, as God is. Conclusion.

I answere, the Maior is false. For al men thinke not that heauen is Gods abiding place. For Salomon wisely i, *Behold the heauen, and heauens of al heauens, are not able to conteine thee.* And Bernard notablie k, *Whether then is the beloued gone from the beloued, and we will seeke him? Where is he? What said I, wretch that I am? But where is he not? He is higher than heauen, deeper then hel, broader than the earth, huger than the sea. He is no where, and yet is euerie where, because he is neither absent from anie, nor contained in anie place.*

i 1. *King* 8, 17. 2. *Chron.* 6, 18.

k *Bern. de triplici cohærentia vinculorum serui.*

But God saith by the Prophet Isaiah l, *Heauen is my seate, and earth is my foote-stoole.* I grant: so doth the Spirite of God in S. Peter saie m; *The eies of the Lorde are ouer the righteous, and his eares are open vnto their praiers; and the face of the Lorde is vpon them that doe euil.* Yet hath not God either eies, eares, or face. *But it is an vsual phraze of the Scripture to giue vnto God members, actions, and affections of man for*

l *Isai.* 66, 1.

m 1. *Pet.* 3, 12.

our capacitie, & vnderstanding, saith Hemmingius n, *by the figure Anthropopathie:* and *by a certaine excellencie he is said to be in heauen,* as proueth Zanchius o. For *the eies of God signifie his fauour; his eares, his willingnes to heare; and his face, his displeasure,* saith Thomas Aquinas p. *And though it cannot be douted that God is euerie-where: yet is he so in heauen, as in respect thereof, he seemeth not to be in earth at al,* as maie appeare in Bernard q.

n Hemmingius in c. 3. epist. 1. Pet.
o Zanch. de tribus Elohim p. 1. lib. 1. c. 4.
p Tho. Aquin. in cap. 3. Pet. 1.
q Bern. in explic. Psal. 90, serm. 1.

Thirdlie, and last of al (to omit the other vane reasons vsed of the Philosophers) saie theie:

3. Argument.

The Maior. *It is impossible that God who is infinite, either could, or maie be euerlastinglie idle,*

The Minor. *But God both had bine idle, if the worlde had not continued frõ euerlasting; and should be idle, if it continue not euermore.*

The Conclusion. *Therfore,* theie conclude, *the world hath bine, and shalbe euerlasting.*

I answere, the Minor containeth à fallacie fetcht from no cause, as if it were à cause. For it followeth not that God should be idle, though he made not the worlde from euerlasting. For his workes are eternal in himselfe, though none of them appeare outwardlie.

Nowe, if anie be not yet satisfied, but wil

of God his general iudgement.

wil needes knowe, what God was about before the world was made, I answere, yet not I, but Augustine[1]; *He was preparing of hel for al such as curiously enquire there-about*. If yet not satisfied, hee wil further demaund, what he wil doe, when the world hath an end, not Augustine but I make answere, hee wil not ceasse from tormenting thee, and such like in hel, and also reioyce with his saincts in perpetual blisse.

[1] *Augustine.*

CHAP. 4.

Against them which allowe the beginning, but denie the end of this world.

SAint Peter through the spirit of God did foretel, that in the last daies mockers shoulde come, who wil deride, and scoffe at the doctrine of the worlds consummation. Whose wordes, because they are continualie to be fixed in mind, I wil recite as I finde them placed in the sacred Bible.

This first vnderstand, saith S. Peter[2], *that there shal come in the last daies mockers, which shal walke after their lustes, and saie,*

[2] 2. Pet. 3. 3.

where

4. *where is the promiſe of his comming? For*
ſince the fathers died, al thinges continue a-
5. *like from the beginning of the creation. For*
this theie willinglie knowe not, that the hea-
uens were of olde, and the earth that was of
the water, and by the water, by the worde of
6. *God. Wherefore the worlde that then was,*
7. *periſhed, and ouerflowed with water. But the*
heauens, and earth which are nowe, are kept
by the ſame word in ſtore, and reſerued vnto
fire againſt the daie of iudgement, and of the
deſtruction of vngodlie men.

In which wordes among other notable pointes, theſe are chiefelie to be conſidered for this place. Firſt, the ſpeakers, who they are; ſecondlie, the arguments which they do vſe; thirdlie, the anſwere of the Apoſtle; laſt of al, the manner of the worlds deſtruction.

The enimies of this doctrine are deſcribed here to be *mockers*, ſuch as deride al religion, and *walke after their luſtes*, not according to Gods word. Therfore none wil impugne this comfortable doctrine, but ſuch as are meere Epicures for their leude conuerſation, and Atheiſts for their diueliſh opinions.

1. *Argument.* One argument which they doe vſe, is this: *Since the fathers died, al things conti-*

nue

of God his general iudgement.

nue alike from the beginning of the creation. Therefore they shal continue after vs, and after our posteritie too at one staie, as they haue done, neither is there anie iudgement to bee feared, nor resurrection to be hoped for.

Vnto this vngodlie assertion the Apostle answereth by an argument taken from ỹ vndoubted historie of the floud. which historie, he saith, they against their conscience denie, who be of opinion that the world shal haue none end. For he denieth that euer the worlde was drowned with water, who denieth that the worlde shalbe destroyed: yea, he thinketh that the Raine-bowe, *which is the signe of the couenant betweene God and vs* [b], is but a toie to mocke men with al. For we are to thinke, and learne vndoubtedlie by that great punishment, First, that the worlde and al therein, was made to serue for the vse of the godlie and virtuous, not of the wicked; and that the saincts of God euerlastinglie shal enioie the same, the reprobate being cast into vtter condemnation.

S. Peters answere vnto Atheistes.

[b] *Gen. 9, 13.*

Secondlie we must thinke, that God assuredlie wil punish wickednes, although he haue promised, and the Raine-bowe doth witnes, that he wil not ouerwhelme the

the world again with an vniuersal flood, but consume it with fire. For which cause he hath set diuers colors in the Rain-bow as blew principalie, and red: whereof the one sheweth howe it hath bene drowned, the other howe it shalbe consumed with fire.

Colors of the Raine-bow, and what they signifie.

Al these things, saith Peter, doe these Atheists and Epicures euen contrarie to their verie conscience, denie. And therefore there needeth none other confutation, but onelie to laie before them either the historie of Noahs flood, or the Raine-bowe in the cloudes. For beholding either of them, they cannot choose but cōfesse that the world must haue an ende.

2. Argument. Another of their arguments, is this: *Had God minded to bring the world vnto an end, he would haue done so before this. But seing it hath continued these 5500. yeres, & vpwarde: likelie it is that euermore it shal endure.*

Answere. Thus do they miserablie deceiue themselues, saith Peter in effect, not considering that God being eternal, is not encluded within the compasse of anie time. *For one daie is with the Lorde as a thousande yeares* c, *and a thousande yeares, as one daie.* Therefore it followeth not, because hee

c 2. Pet. 3. 8.

differ-

differreth the deſtruction of the worlde, that he wil not make an end thereof. *But hee is patient toward vs, and would haue no man to periſh, but would al men to come vnto repentance*. The cauſe then whie it is not yet vtterlie ouerthrowne, is his great, and infinite mercie, for our euerlaſting welfare. *For the patience, long-ſufferance, and bountifulnes of God, leadeth vnto repentance* [d]. So did he ſpare the old world an hundred and twentie yeares before he drowned it [e]; and Ieruſalem 40. yeares after Chriſt his death before he deſtroied the ſame [f]. It is therefore a ſpecial cauſe whie wee ſhoulde ſeeke to pleaſe ſo gracious, and merciful à God, no cauſe to make vs ſecure.

Whie the world hath continued to this daie.

[d] Rom. 2, 4.

[e] Gen. 6, 3.

[f] *Eccleſi. hiſt. Cent. 1. lib. 2. c. 14. fol. 664.*

The manner of the worlds deſtruction at the day of iudgement, is ſignified by à compariſon. For as the worlde in time paſſed for the wickedneſſe of men was after à ſort deſtroied with water: ſo it ſhall burne, and bee conſumed with fire. And that, both for a ſigne of the eternal paines, which ỹ vngodlie ſhal endure; and alſo for the purging and repairing of the world. For as filthily diſeaſed perſons infect the places where they are: ſo

The manner of the worlds deſtruction.

Whie the world muſt be conſumed with fire.

so haue the wicked polluted this worlde with their manifolde sinnes. Therefore it must be purged with fire, that it maie be a meete, fit, and pleasant theatre, as it were, both for Angels, and the chosen seruants of God with Christ for euermore.

CHAP. 5.

Against the Manichies, and their adherents, who saie there shalbe no general iudgement, nor resurrection of mankinde.

THeie who denie the general iudgement to come, are diuers, & of diuers opinions. For some doe holde that it shal not be at al; some, that it is nowe; and some, that it is alreadie past. The first sort are Manichies; the seconde H. N. or the Familie of Loue; the laste the fauorers of Hymeneus and Philetus [a] as the Familie of Loue. Al wicked, heretical, and abhominable. For proofe whereof they al doe bring, not humaine reason altogether, as they did whom alreadie we haue confuted; but they abuse ỹ diuine Scripture, as shal appeare. Of euerie of these therefore as

[a] 2. Tim. 2, 17. 18.

as they ſtand.

The Manichies, and their adherents, to proue that there ſhalbe no general iudgement, doe bring out firſt a place out of the thirde of Iohn, where it is thus written: b *God ſent not his ſonne into the world, that hee ſhoulde condemne the world, but that the worlde through him might be ſaued.* If therefore, ſaie they, hee came not to condemne the world, it ſhal not be iudged. 1. *Obiection.* b *Iohn. 3. 17.*

Againſt which their allegation I might bring a contrarie place out of the ſame Goſpel, where our Sauiour ſaith, c *I am come vnto iudgement into this world*, and ſo let one place anſwere vnto the other. But I anſwere, there is a two-folde comming of our Sauiour Chriſt, a firſt, and a ſeconde; the firſt is paſt, the ſeconde is to come. c *Iohn. 9. 39.* *A twofold comming of Chriſt.*

The principal cauſe of his firſt cõming was not to condemne, but to be condemned; the principal cauſe of his ſeconde ſhalbe to execute iuſtice, iuſtice with ſeueritie vpon the reprobate, iuſtice with mercie vpon his elect, yet iuſtice vpon both, vpon the one ſort for imbracing his Goſpel by a liuelie faith vnto their ſaluation, vpon the other for contemning *Whie Chriſt came in the fleſh.* *Whie Chriſt will come.*

ning the same vnto their vtter condemnation. Therefore according to his diuerse commings hee beareth the persons of diuerse men, in his first comming of a priest, whose part is both to teach, and to offer sacrifice: in his seconde of a iudge, whose duetie we haue shewen.

2. Obiection.

Secondlie, theie cite this place out of the same Chapter of Iohn [d], *He that beleeueth in him* (which is Christ) *shal not bee condemned: but hee that beleeueth not, is condemned alreadie; because he beleeueth not in the name of the onelie begotten sonne of God.* They saie therefore [e], *If he who beleeueth, shal not come into iudgement, and he who beleeueth not, is condemned alreadie; where are they whom hee shal iudge at the ddie of iudgement?* In effect, if none are to bee iudged, there shalbe no iudgement.

[d] Iohn 3. 18.

[e] August. de agone Christ. cap. 27.

I answere; first touching the righteous who beleeue, that, though they shal not bee condemned, yet that they shal bee iudged. *For Christ wil reward euerie-man according vnto his workes* [f]. There is then a iudgement of saluation, and a iudgement of condemnation. The righteous shalbe iudged, yet not condemned, but quited by proclamation: the wicked shalbe

A twofold iudgment of Christ.

[f] Rom. 2. 6.

ſhalbe iudged, and condemned both by God, and the countrie, that is by their owne conſcience, and al the Angels in heauen.

Secondlie, againſt the wicked I ſaie with our Sauiour, becauſe they beleeue not, they are condemned. But doth it followe thereof that they ſhal not bee iudged? I beleeue not. For it is a phraſe vſed much in ỹ holie Scripture, to take the time preſent for the time to come g. As, *curſed be he* h, or more plainelie, *curſed is euerie man* i *that continueth not in al things, which are written in the booke of the Lawe to do them*. It is not, *Curſed ſhalbe euerie man*, but, *Curſed is euerie man &c.* For God hath ſignified what ſhal become of vnbeleeuers, and wicked men; onlie there lacketh but pronouncing of ſentence at his general Seſſions. So ſaith Saint Auguſtine k, *He that beleeueth not, is now iudged, that is, condemned by the foreknowledge of God, who knoweth what hangeth ouer the heads of vnbeleeuers.* And verie notablie in another place he ſaith l: *Iudgement hath not yet appeared, and yet iudgement is come. For the Lord knoweth who are his: hee knoweth who are to be crowned, & who to be*

g. *Auguſt. de agone Chriſtiano. Cap. 27. Theophylactus in cap. 23. Luc.*
h *Deut. 27, 26.*
i *Gal. 3, 10.*
k *Auguſt. de agone Chriſtiano cap. 27.*
l *Auguſt. in 3. cap. Ioan.*

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A twofold iudgment of Chriſt.

[f] Rom. 2. 6.

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h *Deut. 27, 26.*
i *Gal. 3, 10.*
k *Auguſt. de agone Chriſtiano cap. 27.*
l *Auguſt. in 3. cap. Ioan.*

burned : He knoweth his wheate, and hee knoweth his chaffe : He knoweth his good corne, and he knoweth his tares. He who beleeueth not, is now condemned.

The state of the wicked euen in this world.

By which their obiection, occasion is giuen for our profit and comfort to consider these three thinges. Firste, the wretched state of the wicked, theie are *condemned*, that is, in the eies of the Almightie theie goe euen with their handes bound; their feete fettred; and their necks be in cords, onely theie tarie but for these wordes, *Hangman, dispatch them*; or, *Tormentors, spare them not*; or, as our Sauiour saith, [m] *Depart fro me you curssed into euerlasting fire &c.* Secondly, the cause of their miserie, *Unbeleefe*. It is in themselues, not in God that they are condemned. For, *God woulde haue al men saued, and come vnto the knowledg of the trueth*, [n] *He that beleeueth not, is condemned*, as in an other place, [o] *He that beleeueth not, shal not see life, but the wrath of God abideth vpon him.* Thirdelie, the waie to auoide this condemnation, euen *To beleeue*. Laste of al, among other vane argumentes theie alledge these wordes of our Sauiour [p], *If ane man heare my wordes and beleeue not, I iudge him not : for I came not to iudge the world,*

[m] *Math. 25. 41*

[n] *1. Tim. 2, 4.*

[o] *Iohn 3, 36.*

3. Obiection.

[p] *Iohn 12, 47.*

worlde, but to ſaue the world. Wherebie they wil conclude howe there ſhalbe no general iudgement.

Vnto which place I ſaie, that as was their firſt, ſo muſt this alſo bee vnderſtoode of his firſt cõming, when he iudged not. For at that time he brought, and preached not the Lawe, but the Goſpel, wherebie he declared howe, and which waie they might eſcape the bitter, and byting curſſe of God his heauie indignation, and be ſaued, euen if they receaued the recõciliation promiſed, which was himſelfe, by faith.

In his ſeconde comming he wil iudge the worlde. For ſo is it plainelie ſet-downe: q *We ſhal al appeare before the iudgment ſeate of Chriſt.* And yet more plainlie, if plainer it may be, *We muſt al appeare before the iudgement ſeate of Chriſt, that euerie man maie receiue the thinges which are done in his bodie, according to that he hath done, whether it be good or euil.* In which places the wordes of the Apoſtle are moſt diligentlie to be conſiderd, one ſaith, *we ſhal*, the other, *we muſt*, both of them import à neceſſitie of à iudgement to come, and that of *al* men: monie ſhal not ſaue the rich man; nor might the ho-

q *Rom.* 14, 10.

norable; nor learning, the student; nor yeeres, the aged; nor weakenes, the sicke; nor anie thing, anie man, but *Al* must appeare, and that before the Iudgement seate of Christ, where he wil shewe himselfe to his foes terrible, but amiable to his friendes.

CHAP. 6.

Against H.N. or the Familie of Loue, who thinke that nowe the daie of iudgement is come.

AMong al the sectes which haue bene since the Apostles time, I am perswaded there is not one which hath bene either more foolishlie fantastical, or more miserablie caried-away from ỹ truth vnto fables, & fantasies of mans grosse inuention, than (I onelie except the most blasphemous companie of Papists) that new disordered *Familie of Loue*, as theie cal it. And among al their errors, displaied by one, battered by another, & ouerthrown by a thirde, I verilie doe thinke there is not one which for impietie is more abhominable, than that which theie haue concerning the daie of iudgement.

When

of God his generall iudgement.

When I name the *Familie of Loue*, I vnderſtand ſo many as know and defend the errors of H.N. not thoſe who knowe them not, much leſſe defend them. For euerie one which leaneth vnto the ſect, is not priuie to their errors [a]. For the il-luminate Elders knowe right wel, that manie which fauor them for the open ſhew of godlines that they ſee in them, would vtterlie abhor them, if they knew the dānable hereſies [b] *Which priuilie they bring in*. Therefore like ſubtile fellowes [c] they diſcloſe not them-ſelues but onelie vnto ſuch, as be either of no religion at al, & ſo readie like waxe to receiue the print of al opinions; or ſworne enimies, againſt the Goſpel of Chriſt; as for thoſe, who zealouſlie doe hunger and thirſt after righteouſnes, and abhor al wicked opinions contrarie to the worde of God, they make ſuch not acquainted with their errors, but feede them with faire wordes, as they can wel enough, either to make them in time euen *to denie the Lord which hath bought them* [d], *and ſo bring vpon them ſelues ſwift damnation*; or to be ſome countenance vnto their curſſed ſect. For who neuer ſeeing their bookes, nor hearing of their errors, woulde thinke that to bee a

Who are the Familie of Loue.

[a] *In the diſplaieng of the Familie of Loue, liaſe H.4. Art. 6.*

[b] 2. Pet. 2, 1.

[c] Epheſ. 4, 14.

[d] 2. Pet. 2, 1.

A discourse Apologetical

Familie of vngodlines, & heresies, which so discrete men, sober women, so ancient fathers, so graue and so godlie matrons, doe fauor? Oh the subtiltie of Satan! Oh the deceit and craft of men! O dangerous daies! O time of trial!

Notwithstanding, as the venemous Adder lurketh manie times vnder the greenest grasse; and as euerie thing which glitteretli is not gold: so vnder their faire shew of a vertuous life, the elders doe hide venemous opinions; and though theie haue the shew of Godlines: yet they denie the power therof e. Euen tares they be, like wheat f; false Prophetes vnder sheepes cloathing g; seducers, yet like the ministers of righteousnes h; and as Cyril saith i, such as bite lik wolues though they would faine seme euē as simple k as sheep, & so louing as lambes. As their opinions extant to be seene, & iudged of al men do sufficientlie declare; and shal appear euen by their errors which theie haue concerning the daie of iudgement, had they no moe but them.

And what are theie? I saide in the title of this Chapter, and also in an other place l, howe theie holde not onelie that the daie of iudgement is nowe; but also that

e 2. Tim. 3, 5.
f Matt. 13, 24.
g 2. Cor. 11, 14.
h 2. Cor. 11, 15.
i Cyril. Catech. 4. de decem dogmat.
k E. R. one of the Familie in his Epist. sent vnto M. Iohn Rogers, and is to be found among the Epist. annexed vnto the displaieng of the Familie. leafe L. 6.
l Afore, Chap. 5. pagi. 16.

of God his general iudgement.

that is alreadie paſt, as in the chapter following ſhalbe proued. For confirmation of their former opinion, I wil not frame an argument, as I might wel, and one doth wittilie, by the verie wordes of H.N. after this ſort, *Whatſoeuer the vngodded, or vnilluminated Men out of the imagination, or Riches of their owne Knowledge, and of their Learnedneſſe of the Scriptures bring-foorth, inſtitute, preach, and teach, is aſſuredlie al falſe, and lies, ſeducing, & deceitful* m. *But the vngodded, or vnilluminated men* (which are al the godlie learned that abhor the hereſies of H.N.) *preach and teach that there ſhalbe à general iudgemēt of al mankind, and à reſurrection of the fleſh.*

Therefore it is falſe, lies, ſeducing, and deceitful to preach, and teach ſo.

m H.N. in his 1. Exhort. cap. 16 ſen. 17. page 43. b.

If I ſhould thus reaſon, perhaps theie woulde ſaie I preſſe them too ſore, and as it were violentlie wreſt à confirmation from their bookes. Their owne words therefore for mee, ſhal confirme what I ſaie.

That theie holde that the daie of iudgment is now, he that waieth with iudgment theſe fewe places out of their owne workes, wil eaſilie confeſſe. I wil recite but three of them, and that from ſundrie

of their workes, omitting à great many both in the firſt Exhortation[n]; in the Inſtruction of the vpright faith [o]; in the Prophecie of the Spirit [p]; in ỹ Prouerbs [q] of H.N; and alſo in Elidad his exhortation [r]. Wherebie it maie be gathered that it is not à ſcape, but à doctrine aduiſedlie taught of H. N. and his ſcholers.

The firſt is this [s], *Beholde in this preſent daie the *glorious comming of our Lord Ieſus Chriſt, with the many thouſands of his Saints, becommeth manifeſted: which hath ſet himſelfe Now vpon the ſeate of *his maieſtie for to iudge in this ſame daie which the Lord hath ordeined, or appointed: the whole *worlde with equitie, and with faithfulnes *and trueth according to his righteouſneſſe.*

The wordes are plaine enough, that Chriſt *in this preſent daie is come*; and hath *Now ſet himſelfe vpon the ſeate of his Maieſtie, for to iudge in this ſame daie the whole world.* Yea, he is ſo come that he may euen *Nowe*, not he onely, *but thouſandes of his Angels alſo* ſenſiblie be ſeene and perceiued. Therefore doth hee ſaie, *Beholde, in this preſent daie the glorious comming of our Sauiour.* Which ſome haue ſeene, as that

[n] *H.N. in his firſt Exhort. cap. 6. ſent. 1, 2. 3. 5. cap. 7. ſent. 42.*
[o] *H.N. in his Inſtruct. praef. Sect. 1, 3, 5. Art. 8. ſect. 35. Arti. 11. ſent. 42. Exhort. after to thoſe Art. ſent. 1.*
[p] *H.N. in Prophetie of the ſpirite of loue, cap. 14. Sent. 7. cap. 16. Sent. 6, 7, 8. Cha 19 ſent. 14.*
[q] *H.N. in his Prouerbs Chap. 1. ſent. 17. 18.*
[r] *Elidad a fellowe Elder with H.N. in his Exhort. ſent. 33. 34 35.*
[s] *H.N. in his Euang. Chap. 2. ſent. 1.*
* *Iſai 3. b.*
Mat. 24. d
Mat. 25. d
* *Iſai. 16. b.*
* *Acts 17. d.*
* *Zacha. 8. a.*

of God his general iudgement.

that dreamer Vitel for an enſample, beleeue him that liſt.

For ſo himſelfe doth r ſaie t: *Moreouer there was made manifeſt vnto me, through the ſame ſeruice of Loue, and the Lords miniſter H.N, the comming of Chriſt with his Saints, and his righteous iudgement.*

The ſecond place is this u: *This is the daie which God *hath appointed for to iudge in the ſame the compaſſe of the earth with righteouſnes through his worde, in whome he hath concluded his iudgement.*

The thirde ſhalbe this x: *For aſmuch then, as that nowe in this ſame neweſt daie *the cõming of Ieſus Chriſt as à Lord in his maieſtie from the right hand of God his Father appeareth*, and becommeth manifeſted vnto vs, with ful clearing of his heauenlie illumination, according to the Scripture.*

In al which places he either ſaith *Chriſt cõmeth in this preſent daie*; or, *Now he is ſet in iudgement to iudge in this ſame daie*; or, *this is the daie which God hath appointed for to iudge in the ſame the compas of the earth*; or finalie, *Now in this ſame neweſt daie the comming of Ieſus Chriſt, as à Lord in his maieſtie, &c. appeareth*; al are in the time preſent. It wilbe good therefore to examine what he meaneth by *this preſent daie*; by

Now;

r *Chriſtopher Vitel in his Libel againſt the Booke intituled, The diſplaieng of an horrible ſect of groſſe, wicked Heretikes, naming themſelues the Familie of Loue.*

t *H.N. in his documental ſentences chap. 15. ſent. 4.*

u *Actes. 17. c.*

x *H.N. in his preface before the inſtruct. of the vpright Faith, ſent. 2.*

* *Matt. 24. 25. & Luke 17. c. 21.*

* *Act. 1. b. 2. 2. Theſ. 1. b.*

What the Familie of Loue doth meane by the iudgement, in this preſent daie, or nowe executed.

Now, by *this daie*; by *this newest daie*. For therbie the hed of this viper wil notablie peepe-out to the destruction of it selfe.

For interpretation whereof, I wil not alleage the wordes of anie aduersarie of theirs, but euen their owne iudgement; yea the iudgement of the whole Familie, which is this y: *He* (meaning H. N.) *affirmeth this present time of the light of loue, to bee the daie of the cleare and righteous iudgement of God: wherein God wil restore al thinges to their right (to wit) bring or set the lie in his lieng being to be condemned in the hellish caue, and the trueth likewise in his right forme or degree, to wit, to preuaile, flourishe, or beare swaie ouer the vnrighteousnes for euermore, wherebie that the wil of God might be accomplished in earth as in heauen.*

y In the answer of the Family of loue vnto the notes of the Bishop of Rochester, placed before the confut. of M. Willinson leafe A, 4. line 34.

In which wordes note with mee, I beseech you, first, what theie think the daie of iudgement to be; secondlie, at the daie of iudgement what thinges be renued; & thirdelie, the ende of his iudgement.

1. Daie of iudgement what in the opinio of the Familie of Loue

For the first, it is manifest that the daie of iudgement among them is nought els, but this time wherein the *Light of Loue*, that is, their obscure and erronious opinions are published. For so theie doe expresse-

of God his general iudgement.

preſſelie ſaie : *He affirmeth this preſent time of the light of loue to be the daie of the cleare, and righteous iudgement of God.* By which I gather, either that their doctrine is but newlie vp-ſtart, and ſo afore this time that God had no Church; or if theie grant, that it hath from time to time, and from hand to hand euen from the beginning beene deliuered, that the daie of iudgement was alwaies, which is impietie to be thought, and hereſie to be ſpoke. Let them take which parte theie wil, as one of them theie muſt, they ſhal ſee how theie runne into manie, and abſurde opinions.

If their doctrine hath beene from the beginning, then hath the iudgement bin from the beginning. For when their doctrine peeped-foorth, the iudgement appeared. But that the iudgement hath bin alwaie, I thinke theie wil not ſaie.

Therefore their doctrine is but newe. And if it bee but newe, then is not the ſame, which the olde Patriarches, Prophets, and Apoſtles preached, and beleeued; and wherebie theie were ſaued. And being not the ſame, it muſt of neceſſitie leade vnto damnation. And the teachers thereof are to be helde accurſſed, according

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ding vnto the commandement of the A-
z.Gal.1, 8. postle z.

If theie saie the iudgement of Christ hath bene from the beginning, how is it that theie saie, *Beholde in this present daie the glorious comming of our Lorde Iesus Christ, with the manie thousandes of his Angels becommeth manifested*, and not, *The glorious comming of our Lorde Iesus Christ, &c. hath bin manifested from the beginning*? And yet were it shameful and vile heresie to saie so. For what godlie man euer was of that opinion? Or howe by Scripture can theie proue the same? Into which error theie must needes fal, if theie holde their doctrine hath bene alwaies; and the iudgement to appeare, that is, *the glorious comming of our Lorde Iesus Christ, with manie thousandes of his Angels to appeare to iudge the world*, whē the light of the Loue brake-out.

But whether theie thinke that their doctrine hath bene alwaies, which theie can neuer proue; or whether theie thinke that of late it sprang-vp, which al the worlde doth know; theie vtterlie denie à iudgement to come, and saie that nowe it is: which is à verie detestable opinion.

Second-

of God his general iudgement.

Secondlie, for the thinges to be renued, marke their verie wordes: They saie, *In this cleare and righteous iudgement God wil restore al things to their right.* That is, the head, and it seemeth goodlie, but in the taile which followeth, great poison doth lurke. For doe theie saie, *That wee shal al be changed*, or, *that this corruptible must put on incorruption, and this mortal immortalitie*, as Saint Paul doth [a]? or that *the elements shal melt with heate, and the earth with the workes that are therein shalbe burnt-up*, as S. Peter doth [b]? or finalie, that al thinges shalbe so renued, that *there shalbe a newe heauen, and a newe earth*, as Saint Iohn doth [c]? No. Yet do theie saie, *God wil restore al things to their right.* 2. *What shalbe renued.*

[a] 1. Cor. 15, 51. 53.

[b] 2. Pet. 3, 10.

[c] Reuel. 21, 1.

What doe theie meane then therebie? *To wit, God wil bring or set the lie in his lieng being, to be condemned in the hellish caue, & the trueth likewise in his right forme or degree.* Then to bring or set the lie in his lieng being, to bee condemned, &c. is to restore al thinges. A goodlie reason no doubt. That which the Scripture speaketh of, theie neuer mention; and that which the Scripture is against, theie auouch. The Scripture saith, al things shalbe

tegritie, & it nameth what, as afore I said, namelie *the bodies of al men, be they aliue or*
d 1. Cor. 15, 51. *dead*d; *the elements*e; *heauen and earth*f: but that the lie in his lieng being shoulde
52. 53. be restored, I finde no mention neither
e 2. Pet. 3, 10. in the worde of God, nor in the wri-
f Reuel. 21, 1. tinges of godlie men. And therefore in
2. Pet. 3, 13. my iudgement it is a great error to saie so.

And the rather I thinke it, because I neuer finde that a restoring shalbe made of things either absolutely good, or absolutely euil: but of things indifferent. For neither can virtue bee turned into vice, nor vice into virtue; trueth cannot become falsehoode, nor falsehoode become trueth. No, theie cannot degenerate in anie sort from their verie natures. And therefore a restitution cannot be made of them, as though theie had changed either into others nature. But man for that being left in his owne handes to chuse either good or euil, he left that good was and followed the contrarie, hee must be restored vnto his first integritie: and the creatures which haue serued to the lust of man, theie shalbe renued.

3. *Ende of the iudgement.* Thirdlie, and last of al, the end of the iudgement which theie faine, is, *That the*

of God his general iudgement.

the wil of God maie be accompliſhed in earth as in heauen. The groſſenes of the former mer pointes maie palpablie be perceaued, and yet theie wil ſeeme more blaſphemouſlie wicked, when the impietie of this laſt clauſe is diſcouered.

Theſe thinges come to paſſe, ſaie the Familie, *That the wil of God maie be accompliſhed in earth, as in heauen.* Wherebie, as I nowe ſit, me thinkes theie imagine verie baſelie, and groſſelie of the euent of this iudgement. Saint Paul ſaith [n], *When al thinges ſhalbe ſubdued vnto him,* (meaning Chriſt) *thē ſhal the ſonne alſo himſelfe be ſubiect vnto him, that did ſubdue al thinges vnder him, that God maie be al in al.* That God maie be al in al is the euent of this iudgement, ſaith Paule: that the wil of God maie be accompliſhed in earth as in heauen, ſaie the Familie. Thus are the Scriptures, and the Familie of Loue cleane contrarie, not in this point onelie, but in the other points beſide. For the Scripture ſaith, *That in a momēt in the twinkling of an eie* [o], iudgemēt ſhalbe: the Familie make it either euerlaſting, or of long continuance, & ſaie that *Now it is.* The ſcripture teſtifieth ỳ al mē,

[n] 1. Cor. 15, 28.

[o] 1. Cor. 15, 52.

and other creatures shalbe restored: the Familie restraine it vnto the *Life in his living being*, and to the truth, of which there is no mention in the Scripture. The scripture maketh nothing capable of euerlasting felicitie, but the obedient seruantes and sonnes of God: the Familie make virtue capable both of the same, & of damnation too; as though virtue could be contrarie vnto virtue, that is, Trueth vnto Righteousnesse, or Righteousnesse vnto Trueth. Finalie the Scripture proueth the ende of the iudgement to be, that *God maie bee al in al*: the Familie wil haue it, that the wil of God maie be accomplished in *Earth, as in heauen*, that is, that theie maie leade à life answerable vnto the forme which H.N. hath prescribed in this present worlde.

For proofe of which my wordes I could cite manie places both out of the Prophecie of the spirite of Loue p, and out of the Prouerbes of H. N. q, and also out of the *spiritual land of peace* r, but for al heark what in his Euangelie he doeth saie s. *Beholde nowe in This present daie is the Scripture fulfilled* 1, *and according to the testimonie of the Scripture, the raising vp, & the resurrection of the Lordes dead commeth also*

p H.N. *in his propheste of the spirite of Loue Chap.7 sent.19. Chap.19.sent. 12,14.*

q H.N *in his Prouerbs Chap. 1.sent.16,17, 18.Chap.4 sent. 9.10. &c.*

r H.N *spiritual. terr. pacis cap. 44 sent.9,10, 11,12. &c.*

s H.N. *in his Euangelie Chap 35 sent.8.*

1. *Scripture in this daie of Loue fulfilled.*

of God his generall iudgement.

also to passe. 2 Presentlie in this same daie through the appearing of the comming of Christ in his maiestie 3, Which resurrection of the dead, seeing that the same Is come vnto vs 4 from Gods grace, we doe likewise this present daie, to an Euangelie or ioieful message of the kingdome of God and Christ, publisht in al the world, vnder the obedience of the Loue, In which resurrection of the dead, GOD sheweth vnto vs 5 that the time is Now fulfilled, that His dead, or the dead, which are fallen à sleepe in the Lorde 6 rise vp in This daie of his iudgement 7, and appeare 8 vnto vs in godlie glorie, which shal from hence-forth liue in vs 9, euerlastinglie 10 with Christ 11, and raigne 12 vpon earth.

2. *Resurrection is come.*
3. *Christ in his maiestie appeareth.*
4. *Resurrection come vnto the Elders of loue.*
5. *None but the il-luminate Elders knowe the fulfilling of the Scriptures.*
6. *The godlie do rise-vp which are fallen à sleepe in the Lord.*
7. *Dead do arise in this daie of iudgement.*

8. *Dead appeare vnto H. N. and to the Elders of the familie of loue, and that in glorie.* 9. *The dead shal liue in the Elders of the familie.* 10. *The dead shal liue in the Elders euerlastinglie.* 11. *Dead shal liue in the Elders euerlastinglie with Christ.* 12. *The dead shal raigne vpon earth, or in this world enioie absolute felicitie.*

Were it my minde to stande vpon this place of H. N. I could easilie proue moe cursed errours in the same than it containeth lines: but I hasten vnto other matters, I alleage it in this place onelie to shewe, that he teacheth happines to bee naught els, but à pretended righteousnes in this present worlde, and that such as be risen-againe from the dead, and en-

ioie felicitie, doe liue and raigne vppon earth.

Then by their owne wordes, if the iudgement be come; if the dead be rained; if happinesse bee attained, they shal neuer be partakers of the fruites of the second resurrection, nor of those thinges which eye hath not seene, neither eare hath heard, nor heart conceiued prepared for such as loue God [s]. For they are happie alreadie in their owne opinions, in mine these are of al men the most miserable; and that partlie because they are altogether destitute both of faith, *without which it is impossible to please God* [t], and also of Hope, *without which they cannot bee saued* [u]. For *Faith is the grounde of thinges that are hoped for, and the euidence of things that are not seene* [x]. *Which thinges being once seene and attained*, Faith cesseth, and hope vanisheth awaie. *For howe can a man hope for that which he seeth?* [y] *But if we hope for that wee see not, we do with patience abide for it.*

[s] 1. Cor. 2. 9.
[t] Heb. 11. 6.
[u] Rom. 8. 24.
[x] Heb. 11. 1.
[y] Rom. 8. 24. 25.

They therefore being come vnto the top of blessednesse, haue banished awaie al Faith, Hope, and feare of God. Marruel then I wil no more whie they cal themselues *the famulie of Loue*; neither whie

whie they ſo highlie commend *Loue*, ſayeng of thoſe three virtues, *Faith, Hope, and Loue, the chiefeſt is Loue* [z]; neither whie they wil needes be caled, *not the houſeholde of Faith* [a], but *the Familie of Loue*, for I haue them nowe. They are come, forſooth, vnto the third forme, and become capitanes in the ſchoole of Chriſt, they are paſt *Faith*, and *Hope* [*], and are come vnto *Loue*, which is the chiefeſt, wherebie they are like Angels, what ſaie I like Angels? Theie *are Godded with God* [b], *or incorporated with God in al Loue*; and are *conſubſtantiated or conformablie vnited as one man of God in God* [c].

[z] 1. Cor. 13, 12.
[a] Gal. 6, 10.
[*] yea and grace too.
[b] H.N. in his firſt Exhort. ca. 16. ſent. 16. but more truelie they are Diueled with the diuel, as their own phraſe is, though in another ſenſe. Chriſtopher Vitel in his Libel, leafe D. 3, b. line 21.
[c] H.N. in the prophecie of the ſpirit of Loue. Chap. 7. ſent. 19.

Eſpetialie I account them of al men the moſt miſerable, for that theie take droſſe for golde, miſerie for happineſſe; this life for a bleſſed life; earth for heauen; yea theie dreame or doate rather that theie ſee God, not through a glaſſe darkelie [d], but face to face; and knowe him not in parte, but as theie are knowen; and are in ſuch a ſtate wherein theie laugh alwayes, and neuer weepe; liue alwaies, and neuer die; alwaies reioice, and neuer bee ſadde; alwaies merrie, and neuer ſorrowful,

[d] 1. Cor. 13, 12.

in pleasure alwaie, and neuer in paine.
e Reuel. 21, 4. For that is ỹ state of an happie life. And yet who seeth not that they liue wretchedly as sinners; and die like men, to speake no worser of the ends which commonlie they haue.

Nowe, by what auctoritie of scripture doth H. N. proue that the iudgement is nowe (for that would be considered?) His principal places be taken out of the 24. and 25. of Matthewe; the first and the 17. of the Actes; the 17. and the 21. of Luke; the 2. Thessal. 1; and the Epistle of Saint Iude. In al which places mention is made of the vtter destruction of the worlde, and of the seconde comming of our Sauiour vnto the general iudgement; and proue as wel that the daie of iudgement is come, as that text, where it is said:

f Mal. 3, 1. f *Behold I sende mine Angel or messenger,*
4, 5. *which shal prepare the waie, or make plaine*
Matth. 11, 17. *the path before Me,* set afore most of their
Marke 1. Bookes, doth proue that H. N. is the mes-
Luke 7. senger of Christ. Thus much against the Familie of Loue, and this one opinion of theirs, as wicked, as it is strange, and vnheard-of vntil these late yeares.

CHAP.

CHAP. 7.

Against the fauorers of Hymeneus, and Philetus, who saide that the resurrection is alredie past.

AS had S. Paul in his time Hymeneus and Philetus: so haue we in our time such as fauor Hymeneus and Philetus, namelie the Familie of Loue, who denie the iudgement to come, and saie the resurrection is past. Yet so I woulde not write of them, did not both Christopher Vitel, and also H. N. himselfe auouch the same.

For saith Vitel, [a] *The Lord hath accomplished according to his promises through the spirite of Christ, in him* (namely H.N.) *al that he hath spoken through the mouth of his seruants the Prophets.* And, *in this daie are al Prophecies fulfilled*, saith H.N. himselfe. [b]

In which two places, although expresse mention bee not made either of the iudgement, or comming of Christ: yet in that they saie, *Al Prophecies are fulfilled*, and *that the Lord hath accomplished al that he hath spoken through the mouth of his seruants the Prophets*, they do comprehend the iudgement, and comming of Christ, so.

[a] *C. Vitel in his Libel leafe F. 1. line 3.*

[b] *H.N. in his Euang. Chap. 36. sect. 13.*

so wel as anie thing els. For the Prophets haue foretolde thereof. As the Prophet Isaiah c; the Prophet Ezekiel d, the Prophet Daniel e, and others. If therefore whatsoeuer the Lorde hath spoken by his seruantes the Prophets, be fulfilled; and the Lord hath fore-tolde by his seruants ŷ Prophets of à general resurrection, iudgement and seconde comming of Christ: Then is the resurrection, iudgement, and seconde comming of Christe, come and past already, euen by the verie words of the arch-pillers of the Familie.

c. Isai. 26, 19. 20. 21.
d Ezek. 37, 4. 5. 6.
e Dan. 2, 44.
Dan. 7, 13. 14.
Dan. 12, 2. 3.

Yet would I not thinke that so wretchedlie theie do erre, had I not read, that one of the Familie gaue out that Christe was already come. *For one of the Familie, being asked before manie witnesses, touching Christ his comming vnto iudgement, did answere plainlie that he was alreadie come* f.

f *Answere vnto the Libel of C. Visel, lase 1. 17, line 12.*

Neither yet should I so conceiue of the, did I not finde, that not onelie *H. N. himselfe was* g, but also *the Lords deade are alreadie raised-againe* h.

g *H. N. in his Euang. Chap. 1. H. N. in his 2. Epist. Chap. 2. sect. 1.*

h *H. N. in his Euang. Chap. 35. sect. 8. H. N. in his preface before his instruction of the vpright Faith sect. 1.*

Which opinion theie woulde neuer stand-in, or defend, if theie did thinke anie other resurrection to be, than onelie à rising from sinne, à casting-of of the olde man, and à putting-on of the newe.

But

of God his generall iudgement.

But as Hymeneus and Philetus were deceaued, for ỳ theie deuided not the word of God aright: so the Familie of Loue do so perilouslie erre, because theie vnder stand not the worde of God aright. For did theie so, theie would confesse, and beleeue not à single, but à double; not à spiritual onelie, but à corporal resurrection also: wherof the one which is spiritual, must go before the other, that is corporal. Wherefore to auoide the error of the aboue mentioned, we are to beare in minde ỳ there is à twofold resurrection, of the dead; one spiritual, of the mind; the other corporal of the bodie. *i* 2. Tim. 2, 15. *Twofolde resurrection.*

When I saie there is à spiritual resurrection: I meane, not that the Soule or Spirite can die, and be raised vp-againe. For the soule is immortal. But the spiritual resurrection is, when à man who was dead in sinne, through the preaching of the Gospel, is reclamed frō the death of vngodlines, vnto life, that is vnto faith, and knowledge of Christ, wherebie he is made à new creature. According as Irenęus doth saie *k*, *Agnitio Dei renouat hominem*, that is, *the knowledge of God maketh à new man*. *Spiritual resurrection what.* *k* *Irenęus lib. 5. aduersus hęreses Vienni. &c.*

For, as there is à double death, to wit à spiritual *A double death.*

and a double resurrection.

spiritual and à corporal: so is there á double resurrection. He is spiritualie dead, though he seeme healthful in bodie, who is à blasphemer, à traitor, an adulterer, an vserer, à murtherer &c. For he is as à dead man in the sight of God. Euen as we count him, who either hath done some horrible fact worthie death against the lawes of man, or else is condemned to die, but for à dead man: becauſe he standeth at ỹ mercie of the magistrate either to be saued, or cast-awaie, as our phrase is.

Spiritual death what.

Who spiritualie risen.

He therefore who by the preaching of the Gospel is sorie for his sinnes, and beleeueth that through the bloode of Christ al his offences are washed, and wypt-awaie; and through the virtue of his faith, doth so fight against his wicked affections, that he is become à newe man, that is, of à blasphemer, à continual praiser of God; of rebellions, obedient; of incontinent, pure and chast; of an vserer, à free lender, yea à liberal giuer; of à murtherer, à careful preseruer of me, &c. this man, I saie, through the power of the holie Ghost is raised from the death of sinne, and risen with Christ.

Spiritual resurrection before the corporal.

Which spiritual resurrection, as euen nowe I saide, must goe before the corpo-

of God his generall iudgement.

poral reſurrection. For vnleſſe we ariſe ſpiritualie by Faith vnto newnes of life, let vs not looke to riſe-againe corporalie vnto eternal life. For our Sauior doth doth ſaie[l], *Theie ſhal come-foorth that haue done good vnto the reſurrection of life: but theie that haue done euil vnto the reſurrection of condemnation.* [l] *Iohn. 5. 29.*

So then, if anie man deſire to liue eternaly in the ſight of God, and to be à partaker of the felicitie to come, let him firſt ariſe from ſinne; beleeue that his offences are pardoned through the death of Chriſt; and ſpende the time he hath in this worlde, godlie, righteouſlie, and ſoberlie[m], and aſſuredlie he ſhalbe raiſed at the ſecond reſurrection vnto eternal life[n]. *None ariſe corporalie vnto ſalvation, who haue not riſen ſpiritualie from ſinne.* [m] *Tit. 2. 12.* [n] *Reue. 20. 6.*

The corporal death is when as the ſoule doth forſake the bodie; and the bodie returneth vnto duſte, where out it was taken. Which bodie we Chriſtians doe beleeue[o], ſhal riſe-againe at the daie of iudgement. But the fauorers of Hymeneus & Philetus wil not be ſo perſwaded to thinke. And therefore, becauſe theie vnderſtande not the Scriptures aright, theie holde that there is onelie à ſpiritual reſurrection. But the Scripture doth *Corporal death what.* [o] *As appereth by the Creede, Apoſtolical, Nicene, Athanaſian.*

doth so wel speake of à corporal, as of à spiritual.

p Coloss. 2, 13. For, as it is written p, *ye which were dead in sinnes, and in the uncircumcision of your flesh, hath he quickened together with him*; which is the spiritual: so is it wtit-

q 1. Cor. 15. 52. 53. ten q, *The dead shalbe raised vp incorruptible, and we shalbe changed. For this corruptible must put on incorruption, & this mortal must put on immortalitie*, which is the corporal resurrectiō. And as it is writtē r, *If ye be ri-*

r Coloss. 3, 1. *sen with Christ, seeke those things which are*

s Iob. 19, 25. 26. 27. *aboue*, which is ỹ spiritual: So is it written, s *I am sure that my redeemer liueth, & he shal stand the last on the earth. And though after my skin wormes destroie this bodie: yet shal I see God in my flesh. Whome I my selfe shal see, and mine eies shal beholde, & none other for me, though my reines be cōsumed within me*; which are the corporal. Which difference theie marke not; and therfore they goe astraie, and haue made shipwracke

t 1. Tim. 1, 19. as concerning faith t.

CHAP. 8.

Against the Saturnians, Valentinians, and such like, whoe denie the resurrection of the flesh.

An

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AN hard thing it is to make fleſh and blood beleeue, that there ſhalbe a reſurrection of the fleſh. Therefore haue theie who defended the affirmatiue part, had manie aduerſaries. *Much contradiction*, ſaith Cyril [a], *yet but one trueth. Grecians denie it; Samaritanes beleeue it not; Heretikes ſaie it ſhal not be.* And al of them to proue their vane opinions doe bring either reaſon, as theie thinke, or ſcripture.

[a] Cyril catech. 18.

Their reaſons are theſe. Man dieth, rotteth, & is eatē-vp of wormes; which wormes alſo doe periſh: Seeing therefore the body ſo putrifieth, and periſheth, how can it riſe-again? Manie are drowned, and deuoured of fiſhes, which fiſhes afterwardę perchance be taken, and eaten-vp. Howe then ſhal the whole bodie ariſe? Theſe and manie moe idle imaginations, which of purpoſe I ouer-paſſe, theie bring-foorth to proue the impoſſibilitie of the bodies reſurrection. Vnto which. S. Cyril as in other places chriſtianlie [b]; ſo moſt diuinelie, in his 18. Catecheis doth anſwere to this effect:

[b] Cyril catech 4, and 14.

Thou which we beleeueſt not thoſe things which are written concerning the reſurrection, being carnalie minded, look-vpon earthlie, and material thinges, and thou ſhalt ſee

moſt

most notable examples of the resurrection. Beholde the seede which is sowen, how doth it spring-afresh, and florish if it putrifie! if it putrifie not, it would neuer spring. Which seede is created for vs, and our vse, not for it selfe. Shal therefore that which is made for man, being euen dead spring-afresh; and shal not man himselfe rise-againe when he is dead?

Looke somewhat higher vpon the trees, consider them as theie are in the winter season, and consider them as theie are in Sommer. In the winter theie are dead without both leaues and fruite: in the Sommer most goodlie to beholde either with greene leaues, or goodlie fruite, or with both. For God who knoweth thine hardnes of heart, euerie yeere setteth à resurrection before thine eies, that by thinges without soule, thou mightest beleeue the resurrectiō of reasonable mē which haue soules.

Looke higher yet vpon heauen, and thou shalt finde à most euident proofe of the resurrection. The Moone sometime is in the waine, and sometime at the ful: sometime it is bright as daie, and sometime red as blood. Which thing God doth, saith Cyril, *that thou man consisting of blood, shouldest not doubt of the resurrection of the dead; and that*

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that thou shouldest beleeue that of thie selfe, which thou seest happen to the Moone in heauen. With manie other both strong and Christian argumentes doth Cyril in that fore-saide place ouerthrow the fooliſhe opinion of fleshlie minded men, the which, either because I studie to bee brief, or for that I know these by me now alledged be sufficient to preuaile with a man anie whit reasonable, I omit: confuting their error, & concluding this point with an excellēt place of Irenæus, which is this[c].

[c]. Irenæus aduersus hæreses Valentini &c. lib. 5.

Theie therefore denie the power of God, and see not the trueth, who looke vpon the weakenes of the flesh, and consider not his power who raiseth it from the dead. For if he doe not quicken that which is mortal, neither make that incorrupt which is corruptible, God is not almightie. But inasmuch as in al these things he is mightie, we should think vpon, and cal into minde our beginning. For God tooke dust of the grounde, and made man. And vndoubtedlie more harde, and incredible is it to make man, yea and a liuing and reasonable man too of bones, and sinewes, and veines, and forme which neuer was before; then to raise-againe that which sometime was beeing dissolued into

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earth for those reasons aboue mentioned: yea, though it returne vnto that, whereof at the first he made him to be who was not, when he thought good: much more wil he now, & that willinglie restore thē whe sometime were into that life which he giueth. Hitherto Irenęus.

The principal place of scripture wherby there would proue that the body shal not rise-againe, is this [d]: *Flesh and blood cannot inherit the kingdome of God*. Which place maketh no whit to their purpose. For ỳ Apostle in that whole chapter wherout that text was taken, as no where elſe so forceablie, proueth the resurrection of the flesh. What therefore doth the Apostle meane by these words, *Flesh and blood cānot inherit the kingdome of God?* Is it that so manie as are not regenerated by the holie Ghost, shal neuer be partakers of heauenly cōsolation? or equiualent with that of our Sauiour [e], *He that beleeueth not, shal not see life, but the wrath of God abideth vpon him*? yes vndoubtedlie. Of which iudgement Irenæus is, as appeareth in these his wordes [f]: *The Apostle adhorting vs vnto the participation of the spirit, according to the reasons aboue mētioned, did saie: Flesh and blood cannot inherit the kingdome of God. As if he should saie: Be not deceiued*

[d] 1. Cor. 15, 50.

[e] Ioh. 3, 36.

[f] Irenæus aduersus hæreses Valent. lib. 5.

deceiued, for vnles the word of God abide, & the Spirit of the Father be in you, vanelie, as it falleth out, ye haue spent the time, & so being blood and flesh, ye cannot inherit the kingdome of God. This to the ende we should not refuse the ingraffing of the spirit by following & fauoring the flesh. And thou being, saith he à wild oliue, wast graffed into the good oliue, and made partaker of the fatnesse of the Oliue. As therefore à wilde Oliue, if, being ingraffed it continue as first it was, is cutwaie; but if it keepe the ingraffing, and change into the nature of à good oliue, it beareth fruite as though it were planted in the paradise of à king: so mẽ, if through faith they profit in godlines, & take the spirit of God, & prosper in bringing-out fruit of the same, they shalbe spiritual, & as it were planted in Gods paradise. But if theie refuse the spirit, and abide as theie were at first, liking better of the flesh, than of the spirit; thẽ right lie it is saide of such, Flesh and blood shal not inherit the kingdome of God. Againe, ỹ more fullie to answere them, I saie the word *Flesh*, hath not alwaies one signification in the holie scripture. Frr somtime it is properlie taken, as the nature therof doth import, for à masse & substãce of flesh, as where Paul faith [h], *Al flesh is not the same flesh, but there is one flesh of mẽ, & another of beasts &*

[g] Rom. 11, 17.

Diuers significatiõs of the word flesh.

[h] 1. Cor. 15, 39.

another of fishes, and another of birds. Sometime vnproperlie, both by the figure Synecdoche it is taken, sometime for man onelie, as where it is saide [i], *Al flesh had corrupted his waie vpon earth*, meaning al men; sometime for euerie liuing creature, as in this sentence [k], *An ende of al flesh is come before me*: and also by the figure Metonymie it signifieth, first ỹ state & condition of this life, as in these words of Paul [l], *In that I nowe liue in the flesh; I liue by the faith in the son of God*; secondlie, ỹ outward shew or appearance of things, that Christ meant when he said [m], *ye iudge after the flesh*; thirdlie, & last of al, it signifieth the corruptiō of our nature, or what soeuer is in à man not regenerate; this meant both our Sauiour in saieng [n], *That which is borne of the flesh, is flesh*, and Paul too [o], *If ye liue after the flesh, ye shal die.*

Therefore Paul in saieng, *Flesh & blood cannot inherite the kingdome of God*, meaneth that fleshlie minded men, such as delight in the workes of the flesh [p], as adulterie, fornication, vncleannes, wantonnes, idolatrie, witch-craft, hatred, &c. shal not inherite the kingdome of God. Now had he meant the earthie or fleshie substance of man, as these heretiques doe dreame,

[i] Gen. 6, 12.
[k] Gen. 6, 13.
[l] Gal. 2, 20.
[m] Iohn. 8, 15.
[n] Iohn. 3, 6.
[o] Rom. 8, 13.
[p] Gal. 5, 19. 20. &c.

dreame, he should therein haue spoken against that which he had not onelie so courageouslie maintained both at Athens in the streete of Mars q; and at Ierusalem in the counsel of the Iewes r; and at Cesarea, before Felix the gouernour s; but also so learnedlie by arguments taken frō the resurrection of Christ t; from the end of our Baptisme u; from absurdities which arise by the denial thereof x; from similitudes of thinges created y; from comparisons z, & from sundrie other special places, proued and confuted. But leaue we these heretikes.

q. Act. 17, 22. 23. &c. 31. 32.
r. Act. 23. 6.
s. Act. 24. 14. 15. 16.
t. 1. Cor. 15, 12. 13. &c.
u. 1. Cor. 15, 29.
x. 1. Cor. 15, 13. 14. 32.
y. 1. Cor. 15, 36. 37. &c.
z. 1. Cor. 15, 48. 49.

CHAP. 2.
That vndoubtedlie there shalbe a generall iudgement of all flesh.

THus I haue both shewed their opinions, who either doubt of, or denie the generall iudgement, and also confuted the argumentes which they alleage. I will nowe therefore proceede to proue the certaintie of the iudgement to come.

And although in M. Schelto a Ieucren his booke this matter hath notablie been handled, yet, because I do know the godlie cānot chuse but receive great comfort

& profite by hearing of them, I wil vnto his arguments adde sundrie others of no smal importance to confirme our faith in this point.

1. Proofe from the testimonie of the Prophets

First therfore (to omit ỹ testimonies of men, be their Fathers, as their vse to cal them, or late writers) ỹ Prophets haue at large, & in manie places fore-tolde the same. As the Prophet Isaiah a, *Thie dead men shal liue, euen with my bodie shal their rise. Awake and sing, yee that dwel in dust: for thie dewe is as the dewe of herbes, and the earth shal cast out the dead. Come, my people, enter thou into thie chambers, and shut thie doores after thee; hide thie selfe for a verie litle while, vntil the indignation passe ouer. For lo, the Lorde cõmeth out of his place to visit the iniquitie of the inhabitants of the earth vpon them: and the earth shal disclose her bloud, & shal no more hide her slaine.* Also in ỹ prophecie of Hosea it is thus written b: *I wil redeeme them from the power of the graue: I wil deliuer them from death: O death, I wil be thie death; O graue, I wil be thie destruction; repentance is hidde fro mine eies.* And againe for al by the Prophet Daniel it is saide c: *And at that time shal Michael stande-vp, the great Prince, which standeth for the children of thie people,*

a Isai. 26. 19. 20. 21.

b Hos. 13. 14.

c Dan. 12. 1.

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ple, and there ſhal be a time of trouble, ſuch as neuer was ſince there began to be a nation vnto that ſame time: and at that time thie people ſhalbe deliuered, euerie one that ſhalbe found written in the booke. And manie of them that ſleepe in the duſt of the earth ſhal awake, ſome to euerlaſting life, and ſome to ſhame and perpetual contempt. And theie that be wiſe, ſhal ſhine as the brightnes of the firmament: and theie that turne manie vnto righteouſnes, as the ſtarres for euer and euer. I omit the places in Iob, in Ezekiel, in the 4. of Eſdras, and manie mo. I ſaie nothing alſo of the whole Booke of wiſdome, eſpecialie of the 3. and 5. chapters of the ſame, the which what are theie but euen a verie Sermon concerning the laſt iudgement of God; of the rewards of the godlie and paines of the reprobate?

2. 3.

2. *From the teſtimonie of Chriſt.*

Secondlie, our Sauiour Chriſt, who is trueth it ſelfe [d], doth auowe the ſame. For in one place thus he ſaith [e], *I ſaie vnto you, that of euerie idle worde that men ſhal ſpeake, theie ſhal giue a count thereof at the laſt daie:* in another [f], *Then ſhal appeare the ſigne of the Sonne of man in heauen; and then ſhal al the kinreds of the earth mourne, and theie ſhal ſee the Sonne of man come in the cloudes of heauen with*

[d] *Iohn.* 14. 6.
[e] *Matth.* 12. 36
[f] *Matth.* 24. 30.

31. *power, and great glorie. And he shal send his Angels with a great sound of a trompet, and theie shal gather together his elect, from the foure windes, and from the one ende of the heauen vnto the other.*

3. From the testimonie of Angels.

Thirdlie, the Angels of heauen do testifie ỹ same, when theie saide g, *Ye men of Galile, whie stand ye gazing into heaue? This Iesus who is taken vp from you into heauen, shal so come, as ye haue seene him go into heauen.*

g Act. 1, 11.

4. From the cõmandement of Christ.

Fourthlie, Christ hath not onelie testified this matter himselfe, but besides enioined the Apostles to preach the same in ỹ eares of al men. For so Peter saith h: *We are witnesses of al thinges which he did both in the land of the Iewes, and in Ierusale,*

h Act. 10, 39.

40. *whom theie slew hanging him on a tree. Him God raised vp the thirde daie, & caused that*

41. *he was shewed openlie: Not to al the people, but vnto the witnesses chosen before of God, euen to vs which did eate and drinke with*

42. *him, after he rose from the dead. And he cõmanded vs to preach vnto the people, and to testifie, that it is he that is ordained of God a iudge of quicke and dead.*

5. From the testimonie of the Apostles.

Fiftlie, the testimonies of the Apostles do confirme this point. For Paul, besides that he stoode hereinenen to the teeth of his

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his aduersaries, as in the end of the Chapter immediatelie going-before, I haue declared, he proueth the same, though most effectualie in ỳ 15. chap. of his first epistle vnto ỳ Corinthians: yet verie forceablie in diuers other places. As in the 2. and 14. Chapters vnto the Romans, & in the 5. Chapter of his latter epist. vnto the Corinthians. Peter also he saith: *The end of al thinges is at hand* i; & that the wicked *shal giue accountes to him that is readie to iudge quicke and dead.* Againe, *Their iudgement is not far-of*, saith he k, *& their damnation sleepeth not, &c.* Furthermore the last Chapter of his 2. epistle is wholie in a manner to proue this article of christiamtie. Now seeing the Prophets, Christ himselfe, his Angels, & Apostles, who haue not lied nor deluded men at any time before with vaine prophecies, haue foretold of a iudgement to come, the godlie doubtlesse wil build their faith vpon their wordes, especialie becauſe theie al haue spoken therof, moued thereunto by the spirite of God, who cannot lie. Which testimonies maie bring much good vnto al mankinde. For first the godlie herebie in al their troubles maie receaue great and vnspeakeable comfort, considering that their afflictions

Rom. 2, 3. 4. 5. *&c.*
Rom. 14, 10.
2. *Cor.* 5, 10.
i 1. *Pet.* 4, 7.
k 2. *Pet.* 2, 3.

shal not alwaie endure, but that one daie, when the Lord thinketh good, theie shal be adorned with euerlasting glorie, and life, according to his promises. This made S. Paul to breake into these words 1: *I account that the afflictions of this present time, are not worthie the glorie, which shalbe shewed vnto vs.* Secondlie, the wicked hearing these prophecies of the Lorde touching the last iudgement, maie be terrified frō displeasing so gratious à God, who of his mercie hath reuealed what shal betide the wicked and vngonlie, that theie maie with heartie sobs and sorowe repent.

1 Rom. 8, 18.

Last of al, both good and bad maie herebie as in à glasse beholde howe the world neither is gouerned by chance, nor shal endure euerlastinglie: but that, as the old world, the sinnes of men being come vnto ripenes, was drowned with water: so the whole world, when iniquitie hath gotten the vpper hand, shal perish and be cōsumed with fire. Theie also, both good and bad I meane, ought herebie to learne so to set thēselues in order by repentance, that when theie shalbe summoned to appeare at that general Assise, theie maie boldlie stand in the presence of his glorious Maiestie.

But

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But beside these testimonies which I haue aleaged, there be sundrie other great arguments of the worlds consummation. For, the present condition of men in this life is a manifest proofe that this worlde cannot alwaie endure. For who are in more prosperitie then the wicked; and who more afflicted then the godlie in this life? Therefore of necessitie there must be a iudgement, where at both the vngodlie are to be condemned for their wickednes, and the virtuous to receaue rewardes for their wel-doing. For euerie good maister to his power, wil prefer his good seruants; and euerie vpright iudge, wil quite the innocent, and punish malefactors. *Is this vprightnesse among mortal men*, saith Cyrill [m], *and shal not God the immortal king reward euerie man according to his workes? Hee which otherwise thinketh, is in a wrong opinion.* For, as it is in a certaine Psalme [n], *God is not a God that loueth wickednesse, neither shal euil dwel with him. The foolish shal not stande in his sight: for hee hateth al them that worke iniquitie. He shal destroie them that speake lies. The Lorde wil abhorre the bloudie man, and deceitful.* Wherfore seing, though now & then some, yet al

6. *From the iniustice of God.*

[m] *Cyril Catech.* 18.

[n] *Psal.* 5, 4. 5. 6.

al the wicked are not destroied; there must be a iudgement, at which al the vngodlie shal perish from the face of the earth, and be damned. For the Lord neither can, because he is iust; neither wil, for that he is holie, suffer his seruants, and holie ones alwaie to be afflicted, alwaie to be oppressed, to be kept in thraldome and bondage of the reprobate alwaie.

Let the wicked then consider that a daie wil come when *tribulation and anguish shalbe vpon the soule of euerie man that doth euil*. And though either through policie, or friendship they escape the displeasure of man: yet that they cannot auoide the wrath of God. For idolaters, blasphemers, and al wicked persons God wil iudge, though man do not, because he is righteous.

Rom. 2. 9.

Further let them note, that though they suffer, and that deseruedlie in this worlde: yet if they die impenitent, the ende of their life, is but the beginning of an euerlasting death. For God is righteous, and wil punish most seuerely, vnles his wrath be turned awaie by the teares of Christian repentance.

Moreouer man punisheth outwarde offences: but god outward and inward too.

Man

of God his general iudgement.

Man executeth correction for one, or a few: but God for al sinnes, which either the heart p, mouth q, or any member of the bodie hath committed r, and that because he is righteous.

p *Matth.5,21. 22.&c.*
q *Matth.12,36.*
r *2.Cor.5, 10.*

Againe, the ende whie this worlde was created, is an vndoubted argument, that a iudgement one daie must come. For it was created onlie to serue for ẏ vse of the saints & sonnes of God, not of Atheists, & Epicures. A iudgemēt therfore is to come, whereby the wicked must be cast-into enerlasting torments, that the godlie, and none beside, maie enioie the creatures of almightie God. Hitherto maketh that of the Apostle s. *For the feruent desire of the creature waiteth when the sonnes of God shalbe reueiled, because the creature is subiect to vanitie, not of it owne wil, but by reason of him, which hath subdued it vnder Hope. Because the creature also shalbe deliuered from the bondage of corruption into the glorious libertie of the sonnes of God. For we knowe that euerie creature groaneth with vs also, and trauaileth in paine together vnto this present.* This Peter meaneth when he saith t, *by the comming of the day of God, the heauēs being on fire shalbe dissolued, & the elements shal melt with heate. But we looke for newe hea-*

7. *From the end of the worldes creation.*

s *Rom.8, 19 20. 21. 22. 23.*

t *2.Pet.3. 12. 13.*

heauens, & a new earth, according to his promise, wherein dwelleth righteousnes.

2. From the base estate of the godlie in this world.

Againe, the base estate of the saints in this world doth proue the same. For they are now humbled: therefore they shalbe exalted. for before glory goeth humility.

[u] Rom. 8, 17. So then, *We are with Christ to suffer* u, *that with Christ we maie be glorified. And the life*

[x] Colos. 3, 3. *of the saints is hid with Christ in god* x. There remaineth then a manifestation, and a glorification of the godlie. *When Christ*

[y] Colos. 3, 4. *which is our life shal appeare* y, *then shal yee also appeare with him in glorie.* Nowe, saith

[z] 1. Iohn 3, 2. Iohn z, *are we the sonnes of God, but yet it doth not appeare what wee shalbe: and wee knowe that when hee* (which is Christ) *shal appeare, we shalbe like him. For we shal se him, as he is.* In this worlde, *wee are saued by*

[a] Rom. 8, 24. *Hope* a. Therefore the time must come when our Hope shal cesse, and we shalbe saued in deede, and by the sentence of a righteous iudge be pronounced the verie sonnes of God, and heires with Christ of that kingdome which hath bene prepared for the elect euen from ỹ foundation

[b] Math. 25, 34. of the world b: where we shal see god face

[c] 1. Cor. 13, 12. to face c; and know not in part, but as we are knowen.

Moreouer the verie conscience of men is

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is an euident argument of à iudgement to come. By this murtherers, whoremongers, & wicked liuers be pricked, & tormented. This made Cicero to saie [d]: *There can no euils bee imagined, but I am troubled therewith, notwithstanding in respect of the griefe of sinne, which is greatest and eternal, theie are al easie to borne.* Therefore vndoubtedly those torments of mind are tokens that God is the auenger of wickednes, and that a seuere iudgement shalbe pronounced against al the wicked.

9 *From the testimonie of mans conscience.*

[d] *Cicero Epist. ad Atticũ li. 11.*

Furthermore, wars, famine, pestilence, afflictiõ, al temporal & corporal punishments in common weales; what are theie but arguments of euerlasting torments to come for sinne and wickednes after the general iudgement? Finalie, we are to beleeue ỹ the lawes of God were not giuen out in vane; but that God, as he requireth an exact performance of them: so if hee find not ỹ same, he wil seuerely punish ỹ transgressors, according as it is written [e], *Curssed be he that cõfirmeth not al the words of this Law, to do them.* Wherbie it maie be gathered thẽ an vniuersal iudgemẽt must come, wherin this curse shalbe executed vpon ỹ wicked, & the righteous receiued into ỹ felowship of ỹ saints. And as that moral

10 *From temporal punishmentes.*

11. *From the curse appointed to the wicked for breaking the Lawes of God.*

[e] *Deut. 27, 26.*
[i] *Gal. 3, 10.*

Moral Lawe of Moſes was not giuen-out in vane: ſo neither hath God written the ſame in the minde of euerie man in vane.

[f] Rom. 2, 12. *For ſo manie as haue ſinned without the Law,* (ſaith Paul)[f], *ſhal periſh alſo without the Law: and ſo manie as haue ſinned in the Law,* 14. *ſhalbe iudged by the Law (For when the Gentiles which haue not the Lawe, doe by nature the things conteined in the Lawe, theie hauing not the Lawe, are à Law vnto themſelues,* 15. *which ſhewe the effect of the Lawe written in their hearts, their conſcience alſo bearing witneſſe, and their thoughts accuſing one another, or excuſing) At that daie* 16. *when God ſhal iudge the ſecrets of men by Ieſus Chriſt, according to my Goſpel.* In which wordes of Paul it is euident, that as the wicked ſhal periſh for breaking of the Law of God, whether it bee the written Lawe, or of Nature: ſo is the time expreſſed when deſtruction ſhal come vppon the wicked, namelie *when God ſhal iudge the ſecrets of mē by Ieſus Chriſt.* There ſhalbe therefore à general iudgement.

CHAP. 10.

Whether God do iudge this preſent world, or no.

But

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BVt one perhaps wil ſaie, yea, I thanke God, I vtterlie deteſt al ſuch as either doubt-of, or anie waie denie the general iudgemēt to come; I beleeue it ſhal come, and I praie God it maie come this weeke before the next. For doubtleſſe wee had neede of à iudgement, wee haue lacked iuſtice à great while: tooto long hath god neglected his ſeruants, tooto long hath he winked at the vngodlie, and ſuffered his faithful children either with pouertie, or with infamie, or with ſlauerie, or with perſecutiō, or with one croſſe or other to be afflicted: where-as the wicked, theie doe continue for riches, welthie; for health, luſtie; for auctoritie, of countenance; euerie waie at their hearts eaſe, floriſhing, iocunde, and happie.

This I knowe manie doe thinke; and ſome, comparing the ſtate of the godlie in this world, and of the wiked together, wil not let to ſaie ſo much: not conſidering that by ſuch words they vtter out as dangerous, and damnable opinions, as anie of them are which they doe deteſt. Wherefore, albeit when I tooke this diſcourſe in hand, I thought not to handle this queſtion: yet, becauſe I ſee both how it ſpringeth of ẏ premiſes, & is alſo very needful

to be discussed in these wicked daies, and the handling thereof beside wil much confirme the mindes of the weake, & aduance the glorie of almightie God, I wil alleage such proofes for the affirmatiue part, as no cause, I hope, shalbe left of doubting, whether GOD hath care of his seruants, or doe iudge mankinde in this world.

Diuers reasons, and arguments, proouing that God iudgeth mankinde.

Thou therefore who saiest, God hath no care of the godlie in this worlde, answere I praie thee, is hee their father? If thou saiest, No; thine wordes shal condemne thee. For thou saiest in thy dailie praier, *O our Father.* If thou saiest, Yea; then hath he a fatherlie affection toward his children. *For can a woman forget her* [a] *Isai 49, 15.* *childe a, and not haue compassion on the sonne of her wombe? Though theie should forget: yet wil not God forget his children.* God then doth not forget, naie he cannot but haue a care of the godlie, because they are his children. If therefore without great follie it cannot bee saide, that earthlie fathers wil neglect their children; without extreme folishnesse thou canst not saie, God neglecteth the godly: because he is their father.

Againe, is he their Lord? If thou saiest, No,

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No, whie doſt thou ſerue him? whie doſt thou feare him? whie doeſt thou dreade his diſpleaſure? if thou ſaieſt, yea; then doth he gouerne; and if he gouerne, hee doeth iudge. For where à gouernement is, there is alſo adminiſtration of iuſtice. If therefore without great abſurditie, it cannot be denied ỹ he is à Lord; without foule abſurdities thou canſt not deny that he iudgeth: becauſe he is a Lord.

If thou ſaieſt, he is à Lord but in litle, he doth not the office of à Lorde, he executeth no iuſtice: in ſayeng ſo, thou bewraieſt thy madnes. For what realme; naie, what towne; naie, what houſe; naie what one man can proſper without à gouernour? *For an houſe without an inhabiter commeth quicklie to decaie; à ſhip without à maſter, goeth to warcke; and à bodie without à ſoule cannot liue, and do wel.* So Lactantius[b]. Then if ſmal things, in the iudgemēt of the wiſe, muſt needs be gouerned; the whole worlde is gouerned: and if gouerned, then iudged. For hee that is à gouernour, is a iudge. If therefore without meere madneſſe it cannot bee ſaide that ſmal thinges can continue without gouernours: it is extreme madneſſe to ſaie, God iudgeth not the worlde: be-

[b] *Lactan. de falſa Sap. ca. 20.*

cause he is gouernour of the same.

He gouerneth the world, thou wilt say, but hee iudgeth not among men; for the innocēt are oppressed of the wicked. But listen, can God, thinkest thou, iudge the whole worlde, and yet not iudge a part? Or wil he gouerne things senseless, and liueless, and neglect reasonable men?

Againe, if he be a iudge, and yet doe no iustice, what doest thou make him, but a rechles, & careles person, one that setteth al at sixe and seuen, not caring which end goeth-forward? which thing thou canst not conceiue in thy mind, much lesse report, without great impudencie; and assure thy selfe God wil not hold thee giltless for thinking so of him, who is onelie wise c.

1. Tim. 1, 17.

Last of al, I aduise thee, O mā, take heed what thou saiest. for, if thou grant, as thou canst not denie, that God iudgeth al men, and yet saiest the innocent are punished, or oppressed without iust cause whie, and the wicked cherished; then is he not a righteous iudge; and if not righteous, then a tyran; which is blasphemie be it either thought or spoken. Wherefore laie thine hand vpon thy mouth.

These are good reasons, thou confessest.

If

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If they bee, they wil perſwade thee, bee thou a reaſonable man. Happilie, thou looke ſt for ſcripture. Would ſt thou haue it proued that God doth iudge? *God is the iudge of the whole world* [d]. *He ſitteth in his throne and iudgeth right* [e]. That God hath care of ỹ godly? *Behold the eie of the Lorde is vpon thẽ that feare him, & vpon them that truſt in his mercie* [f]. That he hath cõſideration too of ỹ wicked? *The face of the lord is againſt thẽ that do euil, to cut-off their remẽbrance from the earth* [g]. That he beholdeth ỹ waies of al men? *The Lord looketh downe from heauen, and beholdeth al the children of men* [h]. *From the habitation of his dwelling, he beholdeth al thẽ that dwel in the earth*; euen, *the euil & the good*, & that *in euerie place* [i].

[d] Gen. 18, 25.
[e] Pſal. 9, 4.
[f] Pſal. 33, 18.
[g] Pſal. 34, 16.
[h] Pſal. 33, 14. 15.
[i] Prou. 15, 3

Thou ſeeſt therefore firſt, that God doth nowe iudge, that thou maiſt thinke al iuſtice is not reſerued vntil ỹ time to come. Secondlie that God hath an eie vpon the godlie, that thou maiſt note howe hee is charie ouer them. Thirdly, how his face is againſt them that do euil, that thou maieſt vnderſtand, howe his wrath is kindled a gainſt the wicked. Laſt of al, howe he beholdeth al men, that thou maiſt know, how he neglecteth no man: and not giue out, that he winketh at the wicked. *For*

he beholdeth, the good for their welfare, and the euil to their deſtruction. With whō looke thou to haue à part, who denieſt that God beholdeth the waies of mē. And not onely know thou that God doth cleerelie behold thee, but acknowledge alſo that he wil aſſuredly cōdēne thee. For ſeing the face of the Lord is againſt them that doe euil, to cut-off their remembrance from the earth: of the gouernement of of God it muſt enſue, that thou who through infidelitie denieſt the countenance of God, muſt through deſtruction vnderſtand the wrath of the beholder, ſaide Saluianus [k], and ſo doe I.

[k] *Salianus de gubernat. Dei. lib. 3.*

But the more to preuaile, vnto theſe reaſons, and teſtimonies of ſcripture, I wil annexe moſte euident examples of the iudgementes of God. For, if wee into the holie Bible, wee ſhal finde the ſame to be euen à glaſſe as it were of God his iudgementes from time to time. For our firſt Parents Adam & Euah were expelled out of Paradiſe [l], through the iuſtice of God. The murther which Kain committed, was reuenged [m] through the iuſtice of God. The whole worlde was drowned [n]; Babel ouerthrowne; Sodome and Gomorh burned [p]; Pharao and al his hoſt brought vnto deſtruction [q], through

Examples of God his iudgements in foretime.

[l] *Gen. 3, 23.*

[m] *Gen 4. 10. 11.*
[n] *Gen. 7, 21.*
[o] *Gen. 11, 6.*
[p] *Gen. 19, 23. 24.*
[q] *Exod. 14, 23.*

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through the iuſtice of God. Againe, 27.
that Noah and his houſholde were pre- 28.
ſerued [r]; Lot with his wife and daugh- [r] Gen. 7,23.
ters ſaued [s]; Moſes and the Iſraëlites, [s] Gen. 19.16.
deliuered [t], it was through the ſame iu- [t] Exod. 14,21.
ſtice of God. Againe, that Dauid in the 22. Wiſd. 10,15.
the deflouring of his wife; rauiſhement 16.
of his daughter; rebellion of his ſonnes;
baniſhment from his kingdome; defecti-
on of his ſubiectes; and in the odious
death of his ſonne Abſolom was puni-
ſhed; what was it but the righteous iudg-
ment of God, for his ſinnes committed
againſt the cõmandements of the Lord?

In al theſe examples, ſaith Saluianus, *what is there not? would you ſee à ruler? Lo, he both reformeth that which is preſently amiſſe & diſpoſeth thinges to come. Would you ſee à ſeuere iudge? Lo, he puniſheth malefactors. Would you ſee à iuſt, yet à merciful iudge? Lo, he ſpareth the innocent. Would you ſee yet à iudge in al thinges? Lo, here is iudgement. For he reproueth as à iudge, and gouerneth as à iudge. A iudge pronoũceth ſentence, à iudge condemneth the guiltie, and à iudge rewardeth the innocent.* Againe ſaith he [x], *And al theſe thinges, Whie? Whie? but that we ſhoulde vnderſtand that as God hath iudged and puniſhed; ſo he wil euermore.* [u] Saluianus de gubernat. Dei. lib 1.

[x] Saluianus de gubernat. Dei. lib. 2.

And therefore we reade how euen holie men were corrected afore time by the iudgement of God, that we should know how God wil iudg vs in this present world. Because God, as he liueth alwaie, so he iudgeth alwaie; as his omnipotencie lasteth euer, so his righteousnes endureth; and as he is eternal, so is his iustice from age vnto age.

CHAP. II.

Howe God doth iudge mankinde in this present world.

NOw God iudgeth mankinde in this present world three maner of waies; sometime by men, by himselfe sometime, and somtime both by himselfe, and by man too.

By man diuersly, as by ecclesiastical persons; and by the ciuil magistrate: by the worde and power of the one; and by the sworde of the other. Therefore the worde of the preachers is saide to be *the* [a] 2.Cor.2. 16. *sauor of death vnto death to some* [a], *and the sauor of life vnto life to others*; and that which officers of the Church doe binde on earth, is saide to be bounde in heauen; & that which they loose on earth, is loo- [b] Luk.18, 18. sed in heauen [b]: and Magistrates for that [c] Rom.13.1, 2. cause are caled *the ordinance of God* [c], and said

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saide *to execute the iudgements not of man, but of the Lorde* [d], and are named *the ministers of God* [e], yea, *Gods* [f] too, not simply, but for that theie sit in the roome of God here vpon earth.

[d] 2. Cor 19, 6.
[e] Rom 13, 4. 6.
[f] Psal. 82. 1. 2.

So that, when either the vengeance of God against obstinate sinners; or a gratious pardon vnto the penitent, is pronounced: or theeues be hanged, witches burned, traitors quartered, malefactors punished; when the innocent are defended, right mainteined, and iustice duelie executed according to the lawes of God, it is the iudgement of the Lord.

I saie, when iustice is executed according to the lawes of God. For al the iudgements of men in authority, though according to lawes, are not the iudgements of God. Because, manie times both ecclesiastical persons, and that by lawe, condemne those whom God doth pardon; and absolue those whom God doth condemne: and temporal gouernours also allowe that by their lawes, which God abhorreth. So both theeuerie in Lacedemoniag; publique whoredome in Assyria [h]; incest in Persia [i], was: & cõmon slowes [k], yea and Sodomitrie somtime of yeere at Rome [l], and grosse idolatrie in

[g] *Ex Heraclid. de politiis.*
[h] *Osorius de gloria lib. 1.*
[i] *Boëmius de moribus, & legibus gentium, lib. 2.*
[k] *Cor. Agrippa de Vanit. Scient. cap. 64.*
[l] *Tho Swetonius cõtra Hamiltonium Apostatam p. 102.*

al places where the Pope hath supreme power is mainteined. And therefore magistrates iudging according to such laws, are not the ministers of God, but of Satan; and execute the iudgementes of the diuel, not of the Lorde.

When therefore be magistrates the ministers of God? or when doe theie execute his iudgements? Surelie when they iudge according to Gods lawes. Which lawes of his be either imprinted in the mindes of al and euerie man, and are for that cause termed *the lawes of nature*; or else written in the worde of God, which is the scripture, and are called *the Decalog or Ten-commandements*. Whatsoeuer is by the authoritie enacted contrarie to these lawes, it is the law of Satan; & what is either grounded vpon them, or done by them, God alloweth the same.

And such good magistrates, and their lawes the Lord so fauoreth, that he commandeth them to be obeied, *as his owne ordenance* [m], and that theie maie be duelie put in execution, he reueileth hainous malefactors often-times; and those whom men by no policie can either get, or knowe, he by his omnipotencie in his iustice doth descrie. Thus come theeues

[m] Rom. 13, 1. 2, &c.

and

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and murtherers commonlie, and traitors dailie into the magistrates hande. And whie? No doubt, because the Lord would haue it knowen, that he is à righteous, and à most iust auenger of enormous crimes, and ỳ albeit by his almightie power, he can: yet through his wisedome he wil haue the ciuil magistrate to punish such, and that partlie that others maie be terrified by their punishment from following their example: but especialie that notorious offenders maie haue notorious and deserued correction.

Againe, he iudgeth by the ciuil Magistrates, when throgh strength of armes, and force of warre, the innocent are defended against al enimies whatsoeuer, be theie domestical or forreigne vsurpers of anothers kingdome, or Tyrants in their owne. And theie who take such warres in hand, are saide *to fight the Lordes battel*, as both Ioshua [n], Dauid [o], Machabeus [p] did, & praised be God our renoumed Queene doth, both in defending her loial subiects against al enimies; and in protecting the oppressed against vsurpers.

[n] *Eccles.* 46, 1. 2. *&c.*
[o] 2. *Sam.* 17, 24 2. *Sam.* 18, 1. 2. *&c.*
[p] 2. *Macc.* 15, 7. 8. *&c.*

By himselfe the Lord also doth iudge and that diuerslie. And though in al his workes he be maruelous; yet most wonder-

derful is he in those his iudgements. For he iudgeth secretelie, and he iudgeth openlie; he iudgeth particularlie some, & he iudgeth vniuersalie, al mē by himselfe.

Secrete iudgements of God.

By his secrete iudgement he stirreth vp the hearts of man against man manie times, and againe maketh some to be extraordinarilie fauoured. This do the godlie note. And therefore when either theie do finde for loue, enimitie; for good wil, hatred; for benefites, ingratitude; or get ỹ friendship which theie neuer looked for: the one theie impute vnto the righteous iudgement of God for their neglecting his loue, & requiting his friendship with vnkindenes, & his manifold good turnes with vnthankfulnes; and for the other theie crie with the Psalmist q, *To come vnto preferment is neither from the East, nor from the West, nor from the South, but God is the iudge, he maketh low, and he maketh hie.* By this iudgement the Lord both taketh awaie good magistrates sometimes; turneth the heartes of Princes; and changeth the state of Common-weales. For a true sentence is that of Comineus r; *God suffereth no wickednesse to goe vnpunished, although sometime it be long ere he take vengeance. For so often as we see anie notable alte-*

q *Psal.* 75.6. 7.

r *Phil. Cominaeus Comment. suor. lib.* 6.

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teration in mightie Princes, we ought certainlie to perſuade our ſelues that it proceedeth from the iuſtice of God. And by this iudgement he ſuccoureth, yea and preſerueth his Church miraculouſlie from deſtruction; and alſo puniſheth the enimies of the ſame from time to time.

Secretelie alſo the Lorde doth iudge, when hee toucheth the minde of man with the feeling of ſinne and wickednes. And this iudgement of God, if the holie ſpirite be not aſſiſtant, is vnportable. For herebie diuers haue deſperatelie finiſhed their lines; as Kain, Iudas, and in our age Franciſcus Spira. By this iudgement diuers which ſeeme in manie outward and worldlie reſpectes, as either for authoritie, or for their nobilitie, or for their places, or for their learning, or for their profeſſion, or for their wealth, happie; yet are theie by the teſtimonie of their gnawing conſcience, which accuſeth them continualie of hainous and manifolde crimes, in à curſſed ſtate, and condition.

Laſt of al, when the wilful deſpiſers of God his mercies preached by the Goſpel, and the malitious reſiſters, or peruertors of his worde be deliuered-vp into reprobate mindes, wherebie theie take

take darkenes, for light, sower, for sweete, for trueth, falsehoode, wickednes, for holines, superstition, for true religion, mans fantastical imaginations, for the verie seruice of God: and folowe, without remorse of conscience, or sense of wickednesse, sinne, and that with greedinesse, what is it but the secrete, yet righteous iudgements of the Lord?

[r] Rom. 1, 21.

22. Secondarilie, without the ministerie of man God iudgeth by himselfe openlie to the sight of the worlde by diuers means, as by fire somtime, by water somtime, by the earth sometime, &c. By which, and such like the Lorde in his iustice doth punish vs in these daies manie times. So haue we bine by great fires, great inundations, great earth-quakes, great plagues, corrected: yet verie mercifulie. For we are neither consumed of fire, as Sodome was [t], nor drowned of water, as the olde world was [u], nor swallowed-vp of the earth, as Korah, Dathan, and Abiram were [x]: and that, not because we are more innocent nowe in the sight of God, than theie were, nor God is, either lesse righteous, that he wil not, or of lesse power, that he cannot punish so seuerelie as euer he did: for both we are by so

23. &c.

Open iudgemẽts of God.

[t] Gen. 19, 23. 24.

[u] Gen. 11, 6.

[x] Numb. 16, 31. 32.

Psal. 106, 17.

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ſo much more wicked thantheie were, as we contemne greater benefites than euer theie enioied, and God alſo is as righteous for iuſtice, and for his power as mightie, as euer he was. *For he is the Lorde and changeth not* y. But of his infinite mercie he bringeth vs not vnto vtter confuſion, but puniſheth vs by litle & litle, becauſe we ſhould amend.

y *Mal.* 3, 6.

Examples of God his iudgements vpon particular men.

Thirdlie, by himſelfe God openlie puniſheth particular men, and that notoriouſlie, that others maie beware. Thus hath he puniſhed long-ago both Herode Antipa, for his crueltie, and Herode Agrippa for his pride, and Cerinthus, and Arius curſed heretikes, for their blaſphemies, and the enimies of Narciſſus for their periurie, and Hatto of Maguntia, for inſatiable couetouſnes, and crueltie, and Dalburgius of Wormes in Germanie, for his lewde and vnchaſte conuerſation, and to omit a number mo, Frier Bacon for his familiaritie with Satan. For one of thoſe Herodes hee threwe from hie authoritie downe to extreame beggerie z, the other was eaten-vp of vermine a, Cyrinthus was bruzed into peeces with the fal of an houſe b, the bowels of Arius guſhed-out, and ſo horriblie ended his daies c, one of Narciſſus

z *Eccleſhiſt. cent. 1. lib. 2. cap. 3. p. 30.*

a *Act. 12, 23.*

b *Paulus ab Eirzen Eth. doct. li 2. ca. 19.*

c *Paulus ab Eirzen, ibidem.*

Narcissus his enimies with fire, another with an odious sicknes,& ỹ third hauing lost his eies with weping perished miserablie [d]; Hatto was pursued, yea at ỹ lẽgth deuoured of Myce and Rats [e]; Dalburgius going to naughtie companie in the night, fel into à cellar, and so tooke his death [f]; and Frier Bacon pined-awaie with hunger, hauing both à greedie desire to eate, and plentie of meate to feede vpon [g].

[d] *Euseb. lib. 6. cap. 9.*
[e] *Eccles. hist. Cent. 10. ca. 10. p. 590.*
[f] *Georg. Maior Tom. 2. Homil. fol. 746.*
[g] *Francis Coxe in his briefe treatise concerning the detestable wickednes of Magical sciences.*

And of verie late yeares, what notable, and howe manie examples of God his iudgements against wickednes haue we seene? What à death came Anne Auerie (à notable example of auarice) for her wilful periurie vnto? How died widowe Barnes, becausе she wold haue defrauded her owne children of their portions of goods due vnto them by Lawe? Howe desperatelie did father Lea finish his life, for bearing false witnesse to à matter? Howe died one Thomas Hil at Feuersam in Kent for murthering his owne Mother? Did not the verie excrements of Anne Auerie come-out of her mouth? Was she not stroken with such à sickenes, and that sodenlie, that neither her feete could moue, nor her mouth speake,

nor

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nor anie member of hers in a manner do the duetie it ſhould? Died ſhe not odiouſlie in a ſtinking ſtable for her abhominable couetouſnes and periurie? Fel not widowe Barns out of an hie windowe, and ſo brake her necke? Did not Father Lea diſpatch himſelfe with a ruſtie knife, and that two yeares after hee had forſworne himſelfe? And did not fiue ſmal points ſtrāgle, in ſtrange manner, Tho. Hil? Read the litle treatiſe intituled, *A viewe of examples*; & if thou haue the French tongue, reade alſo the Booke intituled, *Des grands & redoutables iugemens & punitions de dieu aduenus au monde, &c.* and there thou ſhalt ſee that puniſhments haue bine executed vpon ſome one or other, for the violating of euerie commandement of the Lord. The which, and ſuch like examples God he ſendeth daie by daie, that men ſhould know & conſider, how that maie happen vnto euerie forſworne, blaſphemous, & wicked perſon, which happeneth to anie. Finalie, God as he iudgeth particularlie ſome for ſome ſpecial ſinnes: ſo he iudgeth vniuerſalie al men, when he taketh them out of this worlde by death. *For the wages of ſinne is death* h. Of which ſith euerie man is guiltie, no

The Booke was printed at Monges this yeare 1581. par Iean le Preux.

h *Rom.6,23.*

man escapeth the punishment of sinne, which is death. For, *it is the condition of al times*[i], *Thou shalt die the death*: And *it is appointed vnto men, that they shal once die*[k], *For so much as al men haue sinned*[l].

But the law of the spirite of life which is in Christ Iesus, hath freed vs[m] from the lawe of sinne and of death; whie therfore doe we die, and are not forth-with clothed with immortalitie? I aunswere with Bernard[n], *It is that the trueth of God maie be fulfilled. For seeing God loueth mercie and trueth, man is to die, because he prophecied that he should, & yet shal rise-againe, least God seeme to forget his mercie. So therfore death although it beare not dominion alwaie: yet notwithstanding it abideth for the trueth of Gods sake, or for a time in vs: euen as sinne although it nowe raigneth not in our mortal bodies: yet are wee not without the same.*

The thirde manner of God his iudgements is both by himself, & by man too. As when he not onelie suffreth ỹ Magistrate to punish the bodies, but also himselfe tormenteth ỹ minds of malefactors by himselfe. Exãples of which his iustice I wil recite two: one shalbe of à murtherer executed at Vienna, named Paul; the

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i. Eccles. 14, 17.
k. Heb. 9, 27.
l. Rom. 5, 12.
m. Rom. 8. 2.
n. Bern. serm. ad milites, Cap. 11.

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other of Muntzer the traitor put to death in Germanie. For Paul, hauing not onelie robbed his owne maſter of that monie which with great paines and toile he had gathered for the releſe of him and his in neceſſitie: but alſo murthered, to make his waie ſure, firſt his felowe workman, then à maide ſeruant, then his maſter, next his miſtres, and laſt of al à poore young infant à maiden childe, and being miraculouſlie by God himſelfe apprehended at Ratisbone à citie diſtant from Vienna 50 Germane miles, deliuered into the hands of the magiſtrate, by them conueied to the place where that horrible fact was perpetrated, and there, according to the lawes of that countrie, adiudged vnto à moſt bitter death, amid his paines, which were moſt greeuous to fleſhe and blood, he openlie confeſſed ẏ al his bodilie torments did not ſo much afflict his fleſh, as the laſt wordes of the poore infant and innocent, whome among the reſt he had murthered, did torment his minde. For when he came with bloodie hands to kil her, ẏ ſweet babe entreated him earneſtlie to ſaue her, promiſing ẏ beſt thinges which ſhe had for a recompence of his mercie, in theſe words: *O Paul, good Paul,* *Paul the murtherer.*

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do not thou kil me, and thou shalt haue al my poppets whensoeuer thou wilt. Those words from the time hee had murthered her, were as corosies at his heart; and at his death as the paines of hel to his soule: so testifieth a good, and a godlie writer o.

o *D.G. Maior Tom.6. Hom. fol.509.b.*

Muntzer the Traitor, Father of the Anabaptists.

Muntzer also, being readie to be put vnto death for raising the poore Countrie-men in Germanie against their leige Lordes, and gouernours, was so vexed in minde, that such as stoode by him, when he was to be executed, might sensiblie heare his heart to pant, shake, and beate againe. So did God for his part shewe his iudgement vpon him for his wickednes; as witnesseth D. George Maior p.

p *D.G. Maior Tom.7. fol.612. b.*

CHAP. 12.

Whether al the wicked are punished in this worlde, and whie theie are suffered in the opinion of man to florish.

IF God then so fauour iustice, some wil saie, he should iudge and punish al the wicked in this world.

No wicked man but hath his punishment.

He should in deede, and he doth. For there is not a wicked man vpō the earth, whome

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whome God in his iuſtice one waie or o-
other; either by his Magiſtrates, or by
himſelfe; either by his ſecrete, or by his
open iudgements; either by an accuſing
conſcience, or by caſting him of into a re-
probate minde; either by ſickenes, or by
pouertie; by aduerſitie, or by proſperitie;
doth not puniſh. But it maie be obiected,
to haue a guiltie conſcience, is an heauie
croſſe; and to be vtterlie forſaken of the
Lorde, and poſſeſſed of Satan, is of al the
foreſt plague, which can fal vpon man in
this world; aduerſitie alſo is a grieuous
puniſhment, but that proſperitie can be a
croſſe, that is a Paradoxe in the opinion
of the world. I grant it is ſo. For ſo theie
haue alwaies thought. Therefore the Ro-
mans with Cicero; the enimies of Iob, &
the aduerſaries of Paul in their owne eies
were; & the Turks as theie thinke them-
ſelues are happie. And why? The Romans
had al the world as it were in ſubiection,
Iob his enimies liued at their heartes eaſe,
Paul his aduerſaries were not touched
with aduerſitie, as theie thought, ẏ Turks
doe floriſh. Wheras contrariwiſe ẏ Iewes,
with Cicero, Iob euen of his friendes,
Paul of the barbarous people, Chriſtians
of the Turkes, are iudged accurſſed.

But while? *The nation of the Iewes are vanquished, are carried from their native countrie, are detained in captivitie,* saith Cicero[a]. Iob was in miserie; *And who euer perished being an innocent? or when were the godlie destroied?* saide the fained friends of Iob[b]. Paul had a viper vpon his hande; *Therefore he is a murtherer, and though hee haue escaped the sea, yet vengance wil not suffer him to liue,* saide barbarous people[c]. Christians are but fewe for number, and for power nothing so mightie as they haue bene; their endure much affliction and trobles in respect of others; *therefore they are not the sonnes of God,* saith Mahomet[d].

[a] Cicero Orat. pro L. Flacco.
[b] Iob 4. 7.
[c] Acts 28. 4.
[d] Azoara 12.

These are the rash, and sinister opinions of the world. When god sendeth prosperitie hee loueth; but when aduersitie doth come, hee hateth. But the godlie are of an other minde. For albeit when such as feare God enioie prosperitie, they thinke it an argument of his fauor: yet when the wicked haue the same, in their iudgemēt, it is a token of his displeasure. Therefore Augustine in a certaine place doth saie, *The men of this world are vnhappilie happie,* that is, in their wealth theie are poore; in their health, sicke; and in their felicity, they are accursed. For when the Lord

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Lord seemeth not to be angrie at al with the wicked, he is most displeased. So Bernarde, *when God is not angrie, as mē thinke, he is most angrie.* And this may appeare to be true both in the Romans, in respect of the Iewes; in Iob his friends, as they were called, in respect of Iob; in the barbarous people in respect of Paul; and in the Turkes at this day in respect of Christians. For who were out of God his fauour more than the Romans, than Iobs friends; than Paul his aduersaries; and who more miserable in deede than the Turkes, notwithstanding their prosperitie? And such is the state of the wicked at al times.

* *Bern. super Cantic serm. 42*

Whie the wicked do florish.

Then whie doth the Lorde suffer the wicked in the sight of men to florish? and whie doth hee not in iustice confounde them speedilie, and vtterlie?

Sundrie reasons may be giuen hereof. For either of his wisedome he thinketh it no due time as yet to punish them; or of his mercie he spareth them, because they should repent; or in his iustice hee hath quite forsaken them. In his wisedome he spared Sodome, vntil the sinnes therof were exceeding ripe, and cried-up to heauē for vengeance: in his mercie he spared ỹ old world an hundred & twenty

† *Gen. 18, 21.*

yeeres, that they might amende: in his iustice oftentimes he spareth the wicked in this present world, because he hath giuen them ouer into reprobate minds, and reserued the for euer-during torments in the life to come. So doe good Physicions suffer such to haue their wils without gaine-saying them, who are past recouerie. But, as they who are so desperatelie sicke in bodie, are nigh vnto death: so they whom God forsaketh, and leaueth to their owne lusts, are nigh vnto damnation. And as touches the latter they be, the nigher they are to be killed; and as trees the bigger they are, & the more vnfruitfull, the nigher to bee hewen downe: so the prosperitie of the vngodlie is an vndoubted argument of their destruction at hande. Which punishment of theirs shal the by so much be the more grieuous & intolerable, by howe much the time was great before the Lord executed his iudgment. Pharao is a notable example hereof. For hee was long spared, but at the length ouerwhelmed in the red sea [h]. So is Balthasar, who in the middes of his iolitie came to destruction [i]. But they which are best knowen, and most of al to be noted, are Sodom and the old world,

[h] *Exod.* 14, 21. 22. *Psal.* 78, 13. *Wisd.* 15, 19.
[i] *Dan.* 5, 29. 30.

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world, the one whereof was vttetlie consumed with fire [k], the other drowned with water [l]: both speciall examples of the sudden, and vtter damnation of the vngodlie.

[k] Gen. 19, 24. 25.

[l] Gen. 7, 17. 18. &c.

CAP. 13.

Causes while the godlie doe endure such miserie, and troubles in this worlde.

FVrthermore, it maie bee demanded, Whie such as feare God of al others most zelouslie, and fauour religion best, suffer such miserie, and affliction in this present world, as they do?

I answere: one cause is in them-selues, through their zeale of godlinesse, they chuse it: another in Satan their enimie, through his malice against them, hee seeketh it: a third in God, who partlie of his wisedome, and of his iustice partlie, doth send it.

For, to speake seueralie of these causes somewhat, doubtles the godlie endure affliction oftentimes, when wold they but asset vnto sin, or consēt vnto the wicked, they might florish in al outwarde happi-

nes, and worldly, as they cal it, felicitie. But, for that they haue the feare of God alway before their eies, and thinke vpon the valor both of religion, & virtue, they chuse rather to be afflicted for righteousnes sake, then either for wickednes to be aduanced, or that the glorie of their profession should be blemished. Herebie manie endure displeasure, which might haue fauor; manie suffer pouertie, which might be rich; manie be obscure, which might be of countenance; and manie are in great aduersitie, that might doe wel in the worlde. So Michaiah for speaking the truth faithfullie without flatterie[a]; Daniel for seruing the true God zelously without hypocrisie[b]; olde Eleazer for obseruing the holie Lawes of his God religiousslie[c]; Ioseph for his loialtie to his master ward[d], and such like both were punished, and are daily afflicted.

[a] 2. King. 22, 26 27.
[b] Dan. 6, 16. 17. &c.
[c] 2 Macc. 6, 28.
[d] Gen. 39. 12. 20.

Of which their inuincible courages manifold commodities do arise. For, first in so doing albeit they lacke outwarde comfort of the world; yet they haue the inward ioie of *a good conscience*, which, as Salomon saith[e], *is a continual feast*.

[e] Prou. 15. 15.

Secondlie, they giue testimonie vnto the worlde, how they fauor Christianitie and

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& religiõ; not of hypocrisie, or in worldlie respectes, but of pure zeale: and that theie regarde those wordes of our Sauior f, *Whosoeuer shal confesse me before men, him wil I confesse also before my Father, which is in heauen. But whosoeuer shal denie me before men, him wil I also denie before my father which is in heauen:* Againe, *He that loueth father and mother more than mee, is not worthie of me. And he that loueth sonne or daughter more than me, is not worthie of me: And he that taketh not his crosse, and followeth mee, is not worthie of me. He that wil saue his life shal lose it; and he that loseth it for my sake, shal saue it.*

f Mat. 10. 32. 33. 37. 38. 39

Thirdlie manie-times therebie theie winne such as are without, & make them to glorifie God, & to forsake either their naughtie life, if theie haue beene sinners; or their idols and errors, if theie haue beene superstitious.

And last of al theie both encourage the weake, and confirme the strong in good motions, by their examples.

Again, considering how it is impossible to please God, and in the world to florish too; and that such thinges as delight the bodie, are extreme enimies to the soule, theie voluntarilie abandon al occasions that

that maie with drawe them from God, or quench the zeale of virtue within the. Whereof it is that theie doe, yea it cannot be but theie muſt ſuffer manie troubles, as Lactantius noteth g. For, it is verie hard to be holie in this worlde, and happie too. Therefore theie doe chuſe and willinglie forwelth, pouertie; for pleaſure, paine; for a floriſhing ſtate, affliction: and though theie doe neither with Democritus, pluck-out their eies h; nor with Spurina, deface their faces i, nor with the Monches liue by them-ſelues; nor with the ſuperſtitious Ieſuites whip their owne corpſes: yet with Saint Paul k, *theie beate downe their bodies*, that their fleſh preuaile not ouer the ſpirite.

g. *Lactant. de diuino præmio, cap. 5.*

h. *Cicero lib. de finibus.*

i. *Valer. Max. lib. 4, Cap. 5.*

k. *1 Cor. 9, 27.*

Furthermore, inſomuch as the diuel is for power mightie, in that hee is a Prince l; and his hatred is deadlie, becauſe there is enimitie betweene his ſeede and the godlie m; and his crueltie vnſatiable, being a dracon n; and his ſubtleties manifolde, becauſe he is a ſerpent o: marual it is not, though the ſaincts of God in this worlde, wherein theie are but ſtrangers p, enioie neither ſuch eaſe, nor ſuch honor, nor ſuch proſperitie, as the wicked doe.

l. *Iohn. 14, 30. Iohn. 16, 11.*
m. *Gen. 3, 15.*
n. *Reuel 20, 2.*
o. *Reuel 12, 9. Reuel. 20, 2.*
p. *Heb. 11, 13. 14. Heb. 13, 14.*

Not

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Notwithſtanding whatſoeuer the diuel doth againſt them, it is becauſe God doth either ſende him, or ſuffer him. And therefore although his hatred, be mortal; his crueltie, extreeme; and his ſubtleties, paſt finding-out: yet can he doe nothing to hurt the godlie, without God permit. So that his wil is nought, but his power is good. For his wicked wil is of himſelfe: but he hath no power, but from God. Which power notwithſtanding the Lorde alwaies doth moderate, that of his malice he cannot afflict, more than the wil of God is, he ſhoulde. This maketh the godlie neither to feare the power, nor to ſet à ruſhe by Sathan for al his malice. Becauſe he can do nothing but by ſufferance. *Power of Satan what.*

God alſo himſelfe doth bring the godlie into troubles, and that as afore I ſaid, partlie of his wiſedome, and partlie of his iuſtice. In his wiſedome he doth correct them for diuers ends. Firſt to trie whether theie are ſuch indeede as theie would ſeeme to be. For manie doe both thinke themſelues, and are thought alſo, to be valiant Chriſtians, who in the time of tentation are but verie cowardes. And therefore, as when warre is hot, men are pro-

proued, whether theie haue hearts or no: So affliction sheweth who is the faithful Christian. *For God proueth them, and findeth them meete for himselfe* q. *He trieth thē as gold in the fornace, & receiueth them as a perfect fruite offering.* He hideth himselfe oftentimes, and turneth-awaie his face, but not in wrath: *It is to trie, not to destroie them* r. Yet trieth he not Christians the better to know them himselfe. For he both knew them before theie were fashioned in the wombe s; and continuallie beholdeth the secretes of mans hearte t. But that both theie themselues, & others also should see what theie are.

q Wisd. 3, 5. 6.

r Bern. serm. in natiuit. Mariæ.

s Psal. 139, 15. 16.

t 1. Sam. 16, 7. Psal. 7, 9. Act. 15, 8.

Secondlie, to bring them into his feare. Because in prosperitie euen the righteous oftentimes forget the Lord: but in aduersitie theie remember him. For as the starres do shine in the night, but in the day time are not seene: so the virtues of men which in prosperitie appeare not, in aduersitie are most glorious to beholde. And then theie see both the frailtie of their owne nature, and theie acknowledge it; and the vnspeakable mercie of God, and theie commende it; and the general miserie of mankinde, and

they

theie bewaile the same. This made the Prophet to saie [u], *In the daie of my trouble I sought the Lorde; my sore ranne, and ceased not in the night: my soule refused comfort. I did thinke vpon God, and was troubled: I praied, and my spirite was ful of anguish.* Againe [x], *Lord, in trouble they haue visited thee: theie powred out a praier when thie chastening was vpon them.* And againe, *Before I was afflicted, I went astray, but nowe I keepe thie worde. It is good for me that I haue beene afflicted, that I maie learne thie statutes.*

u. Psal. 77, 2. 3.

x. Isa. 26. 16.

y. Psal. 119, 67. 71.

Thirdly, ỳ they may be like vnto Christ; and that partelie because he is their eldest brother. Nowe no reason is it, that the yonger brethren should haue greater preheminence then the eldest, so longe as he is good. But Christ their eldest and good brother *suffered, and so entered into his glorie* [z], wherefore the yonger, and wicked of necessitie must looke for troubles. For otherwise theie are neither the sonnes of God, nor the heires annexed with Christ [a]. Partlie for that he is their master. But he was persecutde, and hated [b]. Therfore they are to looke for persecution and harted. *For the seruant is not greater than his master;* but

z. Luke. 23, 26.

a. Rom. 8. 17.

b. Iohn. 15, 20. 19.

à greate praise is it for seruantes rightlie to follow the steppes of their Lordes. It sufficeth the disciple to be as his master; and for the seruant to be as his Lorde. And partlie, because theie are commanded to follow his steppes. For so saith
[c] 1. Pet. 2. 21. Peter c, *Hereuntoye are caled. For Christ also suffered for vs, leauing vs an ensample that we shoulde followe his steppes.* And
[d] 2. Tim. 2. 11 12. Paul d, *If we be dead with him, we also shal liue with him. If we suffer with him, we shal also reigne with him.* As who should saie, If we die not, as he did, we shal not liue with him; and if we suffer not after his ensample temporal affliction, we shal not reigne with him in eternal felicitie.

Fourthlie, that both themselues should be assured, and others know howe theie are not of the world. For God hath chosen them out of the world. And therfore theie are hated e. For which cause the
[e] Iohn. 15, 19. doctrine of the Gospel is caled the word of the crosse; and the prouerbe is, *Crux comes Euangelii, The crosse accompanieth the Gospel*, because the worlde doth persecute the professors of the same: not for anie euil which theie doe, but for that theie reproue ȳ works of darknes which thing the worlde cannot abide. And

there-

of God his general iudgement.

therfore theie persecuted the Prophets, Apostles, and Sainctes of GOD from time to time. Then seeing theie protest the same trueth, let them prepare themselues vnto the like patience, *For we must through manie afflictions enter into the kingdome of God*: *And al that will liue godlie in Christ Iesus shal suffer persecution* g.

f *Act.* 14, 22
g 2. *Tim.* 3, 12.

Fiftlie, to put them in mind what they are; and whither theie tende. For in this world theie are pilgrims, and strangers h; their countrie is heauen i. Which countrie theie woulde little couet-after, enioied theie prosperitie according vnto their heartes desire. *O death*, saith Ecclesiasticus k, *howe bitter is the remembrance of thee to a man that liueth at rest in his possessions; vnto the man that hath nothing to vexe him, and that hath prosperitie in al thinges; yea vnto him that is able to receiue meat! O death, how acceptable is thie remembrance vnto the needeful, and vnto him whose strength faileth, and that is nowe in the last age, and is vexed with al thinges, and to him that dispaireth, and hath lost patience!* Therfore ỹ Lord knowing this, doth in his wisedome crosse, & afflict his seruants on al sides, that theie maie be out of loue both with the world, and with the

h *Heb.* 11, 13. 14.
i *Heb.* 13, 14.
k *Eccl.* 41, 1. 2.

l. 1. Iohn. 2. 15. thinges in the worlde l, and desire as Paule did to be loosed, and to be with
m. Phil. 1. 23. Christ m.

Sixtelie, that it maie appeare howe the godlie doe fauor Christianity and religion not for temporal profit, or preferment; not for glorie and praise of men, or in anie worldelie respect, but principalie of meere zeale and duetie to Godward.

Seuenthlie, that their deliuerance, which in the iudgement of mā could neuer come to passe, maie assure the consciences of them, and others too, of God his continual prouidence, and presence with his seruantes. So doubtles the miraculous deliuerance both of Ioseph out of his troubles; of the Israëlites, out of Egypt; of Dauid, out of the handes of Saul; of the three yong men, out of the consuming fire; and of the godlie from time to time, out of the cruel pawes of rauening wolues, tyrants, and oppressors, doth not a litle strengthen the mindes of al the godlie in their miseries; and confirme their faith touching the continual presence of God with his seruāts at al seasōs.

Eightlie, to shew that intolerable shal be the paines of the reprobate. For, if God

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God ſo afflict his Children; howe wil he torment his enimies! If he ſpare not the righteous! how wil he puniſh the reprobate. *If iudgement begin at the godlie; what ſhal the ende be of them which obeie not the Goſpel* n! *If the righteous ſcarſlie be ſaued; where ſhal the vngodly & the ſinner appeare! If he doe ſo to the greene wood; what ſhalbe done to the drie* o! *And if he plague them which cal-vpon his Name, how wil he afflict ſuch as feare him not* p!

n 1.Pet.4, 17. 18.

o Luke.23, 31.

p Ier.25, 29.

Laſt of al, that the righteous maie atteine the rewards which are promiſed to the miſerable of this worlde; according both vnto theſe words of Chriſt q, *Bleſſed are theie which ſuffer perſecution for righteouſnes ſake*, and theſe alſo of Paul r, *Our light affliction, which is but for à momẽt, cauſeth vnto vs à farre moſte excellent, and an eternal weight of glorie.*

q Math.5, 10.

r 2.Cor.4, 17.

CHAP. 14.

That God in his iuſtice doth puniſh his ſeruantes for their ſinnes.

IN his iuſtice God alſo doth puniſh euẽ his ſainctes for their offences. Becauſe theie are guiltie not onelie of original, but of actual alſo; not only of ſecret, but of

knowne sinnes beside. Of original, because *Theie are borne in iniquitie, conceiued*
[a] *Psal.* 51, 5. *in sin* a; *and their harts, are euil euen frō their*
[b] *Gen.* 8, 21. *youth* b: of actual, For *who can saie, Mine*
Gen. 6, 5. *heart is cleane* c, *I am cleane from sinne?*
[c] *Pro.* 20, 9. *There is no man that sinneth not* d: of secret,
[d] 1. *King.* 8, 46. 2. *Chro.* 6, 36. *Eccl.* 7, 22. for, *If thou ô Lorde, streightlie marke ſt iniquities, ô Lord, who ſhal ſtand* e? *If I would*
[e] *Pſal.* 130, 3. *iuſtifie my ſelfe, mine owne mouth ſhal condemne me; If I woulde be perfect, he ſhal*
[f] *Iob.* 9, 20. 31. *iudge me wicked* f; *yea my cloathes ſhal iudg me filthie*: and of knowne, for, *I know*
[g] *Pſal.* 51, 3. *mine iniquities* g, *and my ſinne is euer before me*; Againe, *In manie thinges we ſinne*
[h] *Iam.* 3, 2. *al* h. Seeing then ſo manie waies the godlie are guiltie of ſinne, what maruel though God as a righteous iudge, doth ſeuerelie in his iuſtice piniſh them for the ſame!

Cogitations of the godlie in their troubles

In this their affliction the godlie haue continual conſideration both of themſelues and their miſerie; and of God and his mercie. In themſelues theie compare their ſinnes, and their miſerie together; and by the greatnes of their afflictiō theie gather, what an ouglie, filthie, and abominable monſter ſinne is. Theie conſider that by their ſinnes theie haue offended not man but God, who is ſoueraigne-

raignelie, and infinitelie righteous: and that impoſſible it were for them to be ſaued, except ſome extraordinarie pardon did come. At the remembrance whet of theie do euen tremble & quake-againe.

As Dauid did when he ſaide i; *Thine arrowes haue light vpon me, and thine hand lieth vpon me. There is nothing ſounde in my fleſh, becauſe of thine anger; neither is there reſt in my boanes becauſe of my ſinne. For mine iniquities are gon-ouer mine head, and as a weightie burden theie are too heauie for me. My woundes putrifie and corrupt becauſe of my fooliſhnes. I am bowed & crooked verie ſore: I goe mourning al the daie. For my reines are ful of burning; and there is nothing ſound in my fleſh. I am weakned and ſore broken, I doe roare for the verie griefe of mine heart.* And afterwarde, *Mine heart panteth, my ſtrength faileth, and the light of mine eies, euen theie are not mine owne.* 1. Pſal. 38, 2. 3. 4. 5. 6. 7. 8. 9. 10.

By which words the affections, & ſorrows of thoſe men who truly doe repent and weigh their wickednes in equal ballance, are deſcribed. For theie conceiue of their ſins, not as the hypocrites doe, according to their owne opinions, & fleſhlie imaginations; but theie place before

their eies, first the maiestie of his person whome theie haue offended, namelie God: then the filthines and abhomination of sinne in it selfe: and last of al the punishment which theie deserue for sinning by the sentence of the Lawe: and according to the maiestie of God which is most sacred; to the nature of sin, which is most abhominable; and to the torments ẏ theie deserued, which are endlesse, & intolerable, theie do think of their offēces.

The great mercie of God in punishing sinneful man.

In God theie note iustice and mercie. For of his righteous iudgemement it is that theie are punished, & of his mercie, ẏ theie perish not vtterlie. And although theie are scourged sometimes gentlie, & sometime sharplie: yet alwaies fauourablie. *For when he is angrie hee sheweth mercie* k, *and in the time of trouble forgiueth the sinnes of them which cal vpō him.* Therfore, *blessed are theie whome God correcteth* l. For though he woundeth them, yet hee healeth them: though he smiteth them, yet he maketh whole againe: though he sēdeth troubles, yet at length he deliuereth: though he doeth afflict m, yet he forsaketh not; and though he casteth down, yet he raiseth-vp againe. For he tempereth his iustice with mercie vn-

k. Tob. 13, 2.
l. Iob. 5, 17. 18. 19.
m. 2. Cor. 4, 8. 9.

of God his general iudgement.'

to the preſeruation of his ſeruants.

But howe come theie by ſuch mercie? Euen through the obedience of Ieſus Chriſt. For he was wounded for our offences n; and made à curſſe for vs o, ſo that by his ſtripes we are healed p, & deliuered though not from worldelie puniſhment, yet from the guilt of ſinne; wherbie we appeare boldlie before God, being iuſtified through his obedience, & and made cleane by his bloud.

n. Iſa. 53, 5.
o. Gal. 3, 13.
p. Iſa. 53, 5.

Theſe thinges when the godlie doe thinke-vpon, as ſeldome theie are quite out of their minds, theie do magnifie the goodnes of God exceedinglie, partlie for puniſhing them, which is an argument to their conſciences, not onelie ỹ theie are his children (for *theie who are without correction, are baſtards, and not ſonnes* q) but alſo that hee loueth them entirelie (becauſe, *whō the Lord loueth he chaſteneth* r, and correcteth them for their profite, that theie maie bee partakers of his holines, and bring-forth the quiet fruite of righteouſnes: Partlie for puniſhing thē in this world, and not in the worlde to come; with lenitie, not in his furie; as his children, not as ſeruantes; and as elect, not as çaſt-awaies.

q. Heb. 12, 8.
r. Heb. 12, 6. 10. 11.

But especialie theie praise him for
[*] Col. 1, 21. their reconcilement vnto God ŷ Father* by the pretious bloud of the immaculate
[s] 1. Pet. 1, 19. lambe Iesus Christ s: wherebie theie beleeue that none afflictions can hurt
[t] Rom. 5. 3. them. And therefore theie reioice t, knowing that tribulation bringeth forth patience; and patience, experience; and experience, hope; and hope maketh not ashamed, but boldlie to endure al manner
5. troubles; and earnestlie to desire not onlie à quite deliuerance from sinne, but also that quiet state, where shalbe no more
[u] Reuel. 21, 4. death, neither sorowe, neither crieng, neither paine u.

CHAP. 15.

Against à vane opinion that the Saints, yea in this world, haue no sinne.

NOtwithstanding this being so apparent, that it cannot be doubted of; & so true, that the Scripture doth confirme what so euer hath bine written: yet some fantastical heades wil not let to saie, yea and to publish also, that the Saintes are without al manner sinne, or do not sinne at al.

Whose

of God his general iudgement.

Whose wordes if theie be true, then doth God against al iustice in punishing them so seuerelie, and that without ceasing, who deserue not the same, beeing pure from al contagion of wickednes. For this necessarilie must be inferred vpon their wordes, although happilie theie do not marke so much. To proue their opinion theie bring diuers, as theie thinke, substantial arguments; of which I wil recite, though not al, yet the strongest, that such as either be assaulted by their Sophismes; or shal heare their argumentes, maie the more easilie both dissolue, and abhorre them.

Theie saie therefore by an argument *à diuisione*:

The Saintes are without both original & actual sinnes: — *The Antecedēt.*

Ergo theie haue no sinne. — *The Consequēt.*

For confirmation of their false antecedent, theie first labour to proue that theie are without original sinne, and that by this argument.

That sin which is forgiuē, remaineth not. — *The Maior.*

But Baptisme is a seale to assure the consciences of the faithful, that original sinne is forgiuen: — *The Minor.*

Therfore it remaneth not. And if it doth — *The Conclusion.*

not remane, then are the Saintes without original sinne.

Answere. The Maior is vntrue. For original, yea al sinnes are forgiuen through the obedience of Christ. For he *being iust, did suffer for the vniust* a; and *hath taken-awaie the sinnes of the world* b; so ỳ by his stripes theie are healed c, and sanctified by his bloud d. Yet remaineth, though there raigneth not, much wickednes yea in the godlie, as both concupiscence of the hart, and other sinnes. Which sinnes (although theie remane in them) are not to their hurt, becaus theie beleeue in him that iustifieth the vngodlie e. For, their faith is counted for righteousnesse; and theie are in God his sight, pure, holie, and faultlesse. Wherof it is that *Theie* are pronounced *Blessed*, not which are without sinnes, but *whose iniquities are forgiuen* f; not theie which are pure from al wickednes, but *whose sinnes are couered.*

a Rom. 5, 6. 7. &c. 1. Pet. 3. 18.
b Iohn 1, 29.
c Isai. 53, 5.
d 1. Cor. 6, 11. Ephes. 2, 13.
e Rom. 4, 5.
f Rom. 4, 7.

Secondlie, to proue that theie are without actual sinne, thus theie reason:

The Maior. *Where there is no condemnation, there is no sinne.*

The Minor. *To the Saints there is no condemnation* g:

The conclusion. *Therefore in the saintes there is no sinne.*

The answere. I aunswere vnto the Maior, where there

g Rom. 8, 1.

there is no condemnation, there is no ſinne vnto death. For the ſinnes of them, which are in Chriſt Ieſus are venial, or pardoned, or blotted-out euen as though they had neuer bene committed. Notwithſtanding they are ſuffered to be in the godlie, yea and to aſſaile them ſore, that they may continuallie beare in mind howe much they are bound vnto God, and ſtil ſeeke to pleaſe him whoſe helpe they ſtande alwaies in neede of. For *the fleſh luſteth againſt the ſpirit* [h], and, as the prouerbe is, *he is lineleſſe that is faultleſſe.* And yet, *who ſhal laie anie thing to the charge of Gods choſen* [i]? *it is God that iuſtifieth, who ſhal condemne?* ſo that, there is no condemnation to the faithful, not becauſe they are cleare from al contagion of wickednes; but for that their ſinnes are not imputed vnto them.

[h] *Gal.* 5, 17.

[i] *Rom.* 8, 33. 34.

For *mans righteouſnes, is Gods mercie* [k]. Againe ſaie they: *Whoſoeuer is borne of God, ſinneth not* [l].

[k] *Bern. ſuper Cantic. ſer.* 23.

[l] 1. *Iohn* 3, 9. 1. *Iohn.* 5, 18.

But the ſaints are borne of God:
Therefore the ſaints do not ſinne.

The Anſwere.

For the better anſwering this argument, it is to be conſidered, that ẏ ſaints haue à double generation, one à carnal of their earthly parents, ẏ other a ſpiritual,

of

of God: according to the diuersitie wher-of theie are carried diuerslie, partlie with humaine, and partly with diuine cogitations. By the carnal generation, *their flesh lusteth against the spirit* m; by the spiritual, *the spirite lusteth against the flesh*: by the carnal, *they sinne in manie things* n; by the spiritual, *theie shewe their faith by their works* o: by the carnal, *theie are sinners* p; & by ŷ spiritual, they abide in God, & auoid sinne, *because theie are the sonnes of God* q.

m Gal. 5, 17.
n Iam. 3, 2.
o Iam. 2, 21. 22. &c.
p 1. Iohn 1, 8. 10.
q 1. Iohn 3, 2. 9.

Therefore, saith Augustine r, *consume that wherebie we are the sonnes of the flesh, and of the world, and that wil come vnto perfection, wherebie we are the sonnes of God, & redeemed in the spirite. This made the same Iohn to saie, Dearelie beloued, now are we the sonnes of god, but yet it doth not appeare what we shalbe. What meaneth this, We are, and we shalbe, but onelie that we are in hope, but shalbe indeede? For afterwards hee saith, wee know that when he shal appeare, we shalbe like him; for we shal see him, as he is. Therefore we both nowe haue begun to bee like him in this world because we enioie the first fruits of the spirit; and are yet vnlike him, through the remnants of the olde man. Then, so farforth as we are like him, so farforth we are through the regeneration of the spirite, the sonnes of God:*

r Aug. Tom. 7. lib 2. de peccat. merit. &c. ca. 8.

of God his generall iudgement.

God: but by howe much we are vnlike him, by ſo much we are the ſonnes of the fleſh, and of the worlde. In reſpect of the one, wee cannot ſinne: but in reſpect of the other, if we ſaie that we haue no ſinne, wee deceiue our ſelues. and ſo Auguſtine.

Bernard anſwereth vnto the maior on this wiſe [r], *Whoſoeuer is borne of God, ſinneth not, that is*, ſaith he, *reſteth not in ſinne; or ſinneth not, that is, it is ſo much, as if he did not ſinne. Becauſe ſinne is not imputed vnto him.*

[r] *Bern. in ſeptua geſ. Serm. 1.*

Wherefore to conclude mine anſwere vnto this argument, I ſaie with Auguſtine [s], *So long as through patience we hope for the redemption of our bodies, let vs neuer haue the faces to ſaie wee haue no ſinne; leaſt that arrogancie of minde, bee a moſt hainous offence.*

[s] *Aug. Tom. 7. lib. 2. contra Epiſt. Parmen. cap. 7.*

Moreouer they reaſon thus, *It is the commandement of God, Do this, that is, fulfil the commandements, and thou ſhalt liue* [u]. *The Maior.*

[u] *Luke 10, 28. Leuit. 18, 5.*

The ſaints doe liue, that is, in the eies of God they are bleſſed. *The Minor.*

Ergo they fulfil the commandementes of God. *The concluſion.*

Hereunto I anſwere, firſt the argument is falſe. For it is no good reaſō, *They ſhould, therefore theie doe keepe the commandements;*

dements; or, *they are commaunded to fulfil, therefore they do fulfil the lawes of God.*

Secondly, the commaundementes are fulfilled two manner of waies; by Christ, and by our selues. By our selues we could neuer keepe them; and therefore Christ hath fulfilled thē on our behalfe. For (*that that was vnpossible to the lawe*, saith Paul ‖ Rom. 8, 3. *in asmuch as it was weake, because of the flesh*) *God sending his own sonne in the similitude of sinful flesh, and for sinne, cōdemned sin in the flesh, that the righteousnes might bee fulfilled in vs, which walke not after the flesh, but after the spirit.*

Last of al vnto the minor, I saie, The saints do liue, but not through any righteousnes which they haue done, or for their keeping the Lawe, it is *by their faith* in the bloude of Christ, for so saith Paul. ¶ Rom. 1, 17. Gal. 3, 11.

Furthermore, they obiect, *The saints be righteous:* The Antecedent

Ergo they do not sinne. The consequent.

If this argumēt be meant of the saints in heauen, it is true: but if otherwise, I denie the same. For the saints in this world be righteous, and yet sinners. Righteous, because God accepteth them for righteous; and righteous, not absolutelie, but in respect

respect of other men. So was Noah righteous, *but in his generation*[z]; and ỳ Publicane righteous, but *rather than the Pharisie*[a], and the spouse of Christ faireſt, but *among women*[b]. And so the saints in this world before others, rather than the wicked, among men, be righteous: but simplie without al comparison righteous, or without sinne they are not. For in that respect *God onelie is holie*[c]; and *there is none good but one, euen God*[d]. For *no man liueth, that sinneth not*[e].

[z] *Gen.6, 9.*
[a] *Luke 18, 14.*
[b] *Sal.songe 1,7*
[c] *Reuel.15, 4.*
[d] *Math.19,17.*
[e] *Eccles.7, 22.*

Who then is righteous? Euen hee, as I said, whom it pleaseth God to accept for righteous. Who most righteous? He that hath the greateſt faith, and doth leaſt offend. Finallie to omit the reſt of their arguments, thus they argue:

If the godlie do not obserue the commandements of God, no man can fulfil them. *The Maior.*

But the commaundements of God may be fulfilled, be cause God prescribeth nothing to be done of man, which is unpossible to be performed, or in vaine. *The Minor.*

Therefore the godlie do obserue them. *The conclusion.*

How this argument hangeth together, I wil not spende time to discusse: onelie vnto the minor I saie, that the laws of god are to be fulfilled. For both ỳ Saints here- *Answere.*

after

after being vnloaden from the burden of sinful flesh, shal; and Christ in the flesh hath kept them, not transgressing the lest precept, nor any iote of them. Notwithstanding that which hee was able to doe, man cannot do in this world: and yet are the laws of God prescribed to man, not in vane. Because manifold commodities do spring thereof.

1. For, first by the Lawe we gather how there is God. Because it is vnpossible, that those most true and certaine notices touching the difference of honest and dishonest thinges, expressed in the law, should either be knowen, or continue without the prouidence of some God.

2. Againe by the Law we may learne the disposition of God; as that he is al righteous, al holie, merciful, true &c. For, seing the seedes and sparcles of those virtues are in the mindes of man; and that it is vnpossible that the cause can be worser then the effect, it must needes be, that the virtues commended to men in the Lawe of God, and glitter somewhat in our nature, bee most gloriously, and singularly in God himself. Neither may it be doubted, but God by his Lawe doth shewe himselfe what he is: euen as the ciuil laws

of

of a countrie declare the inclination of those men which made them.

Againe, by the Lawe of God we maie, as in a glasse, behold to what end man at the first was created, or in what a state of perfection our first parentes Adam and Euah were. For with such virtues were they adorned, yea, and with such, after the state of this life, shal the saints of God be endued withal, as the lawe exacteth: That is, both they did, and we shal, both knowe God perfectlie, and serue him zelouslie, and loue him and one another faithfullie, hartelie, and blessedly. 3.

Againe, by the lawe we may see howe filthilie we are polluted, and defiled with sinne. Wherefore he that would knowe y manifold spots, wrinckles, and corruption of mans nature, let him go vnto the looking glasse of God his lawe, and he shal easilie perceiue in the mind, a darke ignorance of God; in the wil, a declining from and loathing of true religion; in the heart vitious affections; & in al the members, an horrible deformitie.

Againe, by the Lawe we may knowe what an ouglie, filthie, and abhominable thing, sinne is. For saith Paul [f]. *I knewe not sinne, but by the Lawe. For I had not* 5.

[f] Rom. 7. 7.

knowen lust, except the lawe had saide, Thou shalt not lust.

6. Againe, by the Lawe we are brought
8 Gal. 3. 24. vnto Christ. *For the Lawe,* as noteth Paul
25. g, *was our pettie schoolemaster vnto Christ,*
26. *that we might bee made righteous by Faith. But after that faith is come, we are no longer vnder a scoolemaster. For yee are al the sons of God by faith in Christ Iesus.*

The office of a pettie-schoolemaster, or of an Vsher, as we cal him, is to teach; to reforme manners; to correct; and to bring vnto an head-master. Al which the Lawe doth. For first it teacheth what God is, and of what disposition; and what we ought both to do, & to leaue vndone. Secondlie, it is a rule for the directing of our life. Thirdly, it correcteth, when it denounceth ỹ wrath of god against the vnpenitent, and condemneth. And last of al, hauing laid-open the abhomination of sinne, and the anger of God, it bringeth vs vnto Christ ỹ headmaster, that of him we maie learne howe to pacifie the wrath of his almightie father.

7. To conclude (for who is able to recite al the benefits which it bringeth?) by the Lawe of God, both euerie priuate man may learne howe to leade à godlie life; & euerie publike person howe to gouerne aright;

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aright; and euerie ſtate, condition, and calling of men, how to pleaſe God. For the cauſe of al enormities both publike & priuate, is the neglect or forgetting of the holie commandements of the Lord.

CAP. 16.

Whether the ſaints in this worlde endure greater affliction, than other men; and whie they do ſo.

THus, I truſt it is euident that the ſaints deſerue their troubles, becauſe theie are ſinners.

But ſome wil yet againe obiect and ſaie, they deſerue not greater troubles in this word, becauſe they are not ſo egregious offenders, as others be.

Of which their obiection it muſt follow, that if they haue more miſerie, and yet deſerue greater mercie; that God is both partial in iudging, and not al holie for fauoring the wicked. But this is an intolerable reproch againſt the maieſtie of god. For it is none hard matter to proue, that neither the wicked haue more fauor; nor the godlie deſerue leſſe troubles, than they do ſuffer.

For, touching the firſt point, who are more afflicted, I praie you, theie

whoſe ſoules doe triumph with ioie, though their bodies do ſmart; or they rather whoſe bodies be at eaſe, and their minds tormented? they whom God doth ſcourge of loue [a], or they whom he ſpareth of hatred? they which in fewe things [b], or they which many waies [c], are puniſhed? they which fauorablie are forſaken for a litle while in this world [d]; or they which both now in this life ſeuerelie are, and in the time to come ſhal euerlaſtinglie be tormented [e]?

[a] *Heb.12, 6.*
[b] *Wiſd.3, 6.*
[c] *Wiſd. 12,22.*
[d] *Iſai 54, 7. 8.*
[e] *Matth.25,41.*

Againe, what troubles ſuffer the godlie, but the wicked are made to feele ẏ ſame? Is it pouertie? The wicked are poore. Is it ſickeneſſe? The wicked be diſeaſed. Is it impriſonment? The wicked haue not their libertie. Is it vnnatural deathes? The wicked come vnto them.

But not ſo manie wicked men are poore, as godlie. Who ſhal be iudge? ſhal magiſtrates? They wil ſaie; for one godlie man that is poore, they are troubled with twentie wicked; ſome through vnthriftines, ſome through idleneſſe, ſome through falſehoode. Which vices no godlie man but doth deteſt. And therefore in reaſon there muſt bee moe of the wicked, thā of ẏ godlie in à poore eſtate.

But not ſo manie wicked are ſicke as

godlie,

godlie. Who ſhalbe iudge? ſhal the learned Phyſicions? They wil ſaie, for one godlie perſon that is ſicke, they are troubled with twentie wicked; ſome through dronkenneſſe, ſome through gluttonie, ſome through incontinencie. Which vices no godlie man but from his heart doth abhorre. And therefore moe of the wicked than of the godly diſeaſed.

But not ſo manie wicked are impriſoned. Who ſhal be iudge? ſhal the iudges of realmes? They wil anſwere; for one godlie man they ſende twentie wicked vnto the iayle, ſome for polling, ſome for roaging, ſome for quarreling, ſome for periurie, which vices the godlie wil not defile themſelues withal. And therefore more wicked, then godly impriſoned.

But not ſo many wicked come to vnnatural ends, as godlie. Who ſhalbe iudg? Shal common experience? That muſt needes declare, that for one godly perſon an hundred come vnto euil ends, ſome for theefte, ſome for murther, ſome for treaſon, ſome through deſperation. With which vices the godlie wil not be ſtained for al the goods in the world. And therefore mo of the wicked than of the godlie doe come vnto vnnatural ends.

On the otherſide, what proſperity hath God promiſed, for this life, but the godlie enioy ỹ ſame ſo wel as the wicked? For riches, they are welthie, for health, luſtie; for power, mighty; learned for knowledg wiſe for experiẽce, honorable for calling; for fame renowmed, ſo wel as they. Yea, but al the godly are not ſuch. Neither be al the wicked: But moe wicked yet than godlie be ſuch. Howe canſt thou tel that? the ſcripture ſaithg by outward things *no*

1. Eccles. 9. 1. 2. *mã knoweth either loue or hatred, al things come alike to al: and the ſame condition is to the iuſt and to the wicked; to the good and to the pure, and to the polluted, & to him that ſacrificeth, & to him that ſacrificeth not: as is the good, ſo is the ſinner, he that ſweareth, as he that feareth an othe.* But doe the wicked more floriſh? Let them aſſure themſelues they haue their reward. And haue ỹ godly leſſe proſperity? They are to reuiue their ſpirites through conſideratiõ that à time wil come, when they ſhal fully be cõfor-

g Luk. 16. 25. ted, and the vngodlie tormented h.

Againe, be it that they find leſſe fauor, & moe troubles in the world, not for manifeſt wickednes, but through the malice of Sathan and his mẽbers, than the wicked doe: yet are theie puniſhed, as vniuſtly of man, ſo iuſtly of the Lord: and that, both be-

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becauſe he exacteth à greter righteouſnes of them than of other men, which he findeth not, & alſo looketh for more thankfulnes for his extraordinary benifites cõferred vpon them, and they yeeld it not.

CHAP. 17.

Where the bodies and ſoules of men are vntil the daie of iudgement.

SEeing nowe à general iudgement ſhal enſue; what becommeth of bodies and ſoules vntil ỹ daie of iudgment? wil ſome ſay. Touching the bodies theie are dead, without any, either ſenſe or feeling at al vntil the laſt daie, & abide *in their places*[a], if theie were neuer buried, & *in the graues*, if theie were cõmitted to the earth. *But the houre ſhal come in which al that are in the graues ſhal heare* (Chriſt) *his voice* [b], *And theie ſhal come foorth &c.* and ſuch alſo *as haue beene either deuoured of beaſtes, or conſumed of fire, or drowned of waters, or any way dead ſince the beginning of the world, theie altogether in à moment in the twincling of an eie ſhal ariſe* [c].

[a] 2. Eſd. 2. 16.

[b] Ioh. 5. 28. 29.

[c] Aug. tom. 9. lib. de vanit. ſeculi. cap. 3.

But whie reaſteth the bodie, and goeth not preſently with the ſoule either vnto ioie or paine? It is becauſe neither the

sins of al ỹ wicked, are yet perfectly ripe; nor the number of the faithful fulfilled. For neither the wicked which haue died since the beginning of the worlde shal preuent those which are to come vnto them in extreme tormentes: nor any of the godly enioie perfect happines vntil ỹ whole nũber of ỹ faithful com together.

Whie shal the bodie arise at al? The reason is easilie giuen. That whole man may be rewarded according to his deserts: ỹ is, that as neither the soule without the bodie did anie thing; nor the body without the soule while it was aliue: so both bodie and soule together maie receiue either the reward of wel doing, or the punishment of sinne. For, *we blaspheme with the mouth; we pray with the mouth, we praise God with the mouth. We are wanton with the bodie; and we are chast with the bodie. We pil and poll with the hand: and we giue almes with the hand. &c. Seeing then,* saith Cyrill[d], *the bodie is a doer in al thinges, it shal reape the fruit of his labour in the time to come.*

[d] Cyril Catech. 18.

But some wil saie, How are the dead raised vp? and with what bodie come theie foorthe? [e] 1 Cor. 15. 35 *O foole, that which thou sowest, is not quickned, except it die. And that which thou sowest, thou sowest not that bodie that shalbe,* 36. 37. *but bare corne, as it falleth, of wheate, or of some*

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some other. But God giueth it a bodie at his pleasure, euen to euerie seede his owne bodie. &c. So also is the resurrectiõ of the dead. The bodie is sowne in corruption, and is raised in incorruption; It is sowen in dishonor, & is raised in glorie, it is sowen in weakenes, & is raised in power; It is sowen a naturall bodie, & is raised a spiritual bodie. Wherbie it is euident howe the same bodie in substance which we haue, but not in qualitie shal arise. For the qualities shalbe changed of the same. Hereunto Cyril beareth witnes when he saith [f]; *This bodie shal arise, but not subiecte to infirmities, yet this same verie bodie, being transformed into an incorruptible body. Euen as iron burned in the fire, becommeth fire. But more than so as the Lorde rising knoweth best. This body than shal arise: but not remaine as it is, but be eternal. It shal not stand in neede either of meat to liue withal, or ladders to climbe by: for it shal become spiritual. A certaine glorious thing* (it shalbe), *such as sufficientlie for the worthines of the same cãnot be expressed. The righteous shal shine as the sunne, as the moone & as the brightnes of the firmament. And God foreseeing this incredulitie of man, hath giuen to smale wormes bright bodies in the summer that therebie these maie shine, to make men by apparent thinges to beleeue that* 38. 42. 44. [f] Cyril Catech. 18.

which through hope we looke for. For he that can performe a part, can also accomplish the whole; and hee that hath made a worme to shine with cleerenesse, can much more make the iust to be glorious. So then we shal be raised hauing eternal, and alike bodies: but he that is righteous shal receine à celestial body, that he maie accompanie the Angels; and he that is wicked shal take an eternal bodie, by which he maie suffer the punisomēt of sinnes, and burne in fire, and yet neuer be consumed; so Cyril.

This being spoken of the place of the bodie, and resurrecti on of the same, I wil nowe shew what I thinke concerning the places where the soules are, had I recited the sundrie opinions of diuerse men touching this matter. For great varietie of iudgementes haue beene here-about. The Pharisees haue one opinion, the Dormitans an other, the Papistes another, the fathers another; and the purest writers of our time, another.

Opinion of the Pharisees. 2. Boëmius de moribus Gentium lib. 1. or in 2. part of the Fardle of facions, Cap. 4.

For the Pharisees *they thought that the soules of the good* had no certaine abiding place, *but passed from one bodie vnto another vntil the day of the generall resurrection.* g

The Dormitans they thought the soules haue à certaine place, where it is either in heauen

heauen or hel theie ſhew not, where theie ſleep vntil ỹ day of iudgement h. The Papiſts ſaie before the death of Chriſt there were foure places for ỹ ſoules, to wit, *Hel Lymbus puerorum, Purgatorie, and Lymbus Patrum. Hel*, as ſaith Iauel i, *is the loweſt place, & there ſuch as are damned for actual and mortal ſins, are in torments. Next aboue that is Lymbus puerorum, which is à place for infants, that died either vncircumciſed before the comming of Chriſt, or vnbaptized after his reſurrection. Next aboue that is Purgatorie, à place where ſuch are to be purged as haue not ſufficientlie repented in this life. Next aboue that Lymbus patrum, where the ſouls of ſuch as died godls abode in peace, &c.* Which *Lymbus Patrum*, as teſtifieth *Dionyſius Carthuſianus* k out of Bonauenture, *was alſo called Abrahams boſome, & Hel. It was called Hel both becauſe it was inferior, and alſo for that after à ſort it was à place of miſerie. It was called Lymbus, becauſe the puniſhment of lacking was there. And it was called Abrahams boſome, for that there was an expectation of glorie.* And of this opinion is *Petrus de Tharantaſia, Richardus de media Villa*, and *Thomas de Herfordia*. So Dionyſius Carthuſ. *Which foure places*, ſaith Iauel l, *doe continue yet, and haue their ſituation, albeit the fourth which is the hieſt*

Opinion of the Do witans.

h *M. Caluine in his treatiſe of the immortalitie of the ſoules, and I. Chardon in his ſection of the 2. comming of Chriſt.*

Opinion of the Papiſtes.

i *Iauel Philoſ. Chri. p. 8. Tract. 4. de felicit. Chriſt. cap. 3.*

k *Dionyſ. Carthuſ. Col. de iud. Animarum Art. 35.*

l *Iauellus in the foreſaide place*

is quite emptie (hel is ſo ful by like thorough Papiſtical deluſions). And with this felow agree thoſe vnholie fathers of the late general Councel holden at Trent in al points [m], ſauing that theie make no mention of *Lymbus puerorum* at al; eſpieng perhaps that alreadie theie haue ſet moe places beſide, than theie can by anie good reaſon, or Scripture defend.

[m]. *Catech. Trident. vpon this art. of the creede, Deſcendit ad inferos.*

Opinion of the Fathers.

Furthermore, the fathers theie haue had their opinions. As Irenæus, who ſeemeth to thinke, as in the ende of his 5. Booke appeareth [n], that the ſoules ſo ſoone as theie leaue their bodies goe not preſentlie either vnto ioie, or paine; but are kept in a ſecrete place againſt the daie of iudgemēt: agreeing therin verie much with the Dormitans aboue mentioned. In this error alſo was Pope Iohn 20. But one of theſe, which was Irenęus, ſeemeth not to be throghly reſolued in this point. For in another place of the foreſaid Booke, he hath theſe wordes [o]: *Wherfore the Prieſts, who are the diſciples of the Apoſtles, theie ſay that ſuch, as are tranſlated, are tranſlated thither (For Paradiſe is prepared for the iuſt, and ſpiritual men, whereinto when Paul was carried, he heard words that cannot be vttered, as touching vs at this preſent) where they which are tranſlated do abide euen vntil the*

[n] *Irenæus aduerſus hæreſes Valent. &c. li. 5.*

[o]. *Irenęus lib. 5. not far from the beginning.*

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conſummation beholding incorruption. And the other, to wit, Pope Iohn the 20. of that name, was enforced by K. Philip of France, ſurnamed the Faire, at the ſute of the diuines of Paris, to recant his error in a ſolemne and publique audience, as witneſſeth Gerſon p. Other fathers, as Chryſoſtome and Auguſtine, according to the diuerſitie of times, haue conceaued diuerſlie of this matter. For touching the ſoules of good men (for I ſaie nothing of the ſoules of the wicked, becauſe generalie al men, the Dormitans, and Atheiſtes onelie excepted, do holde that theie are in hel) in reſpect of the time frō the creation vntil the death of Chriſt, theie think theie were in one place, namelie in the lower partes q: and in reſpect of the time from his death vntil his ſecond comming in glorie, theie iudge theie are in another, euen in heauen r. One opinion whereof is of al good men to be abhorred; the other no Chriſtian but wil defend. For touching the former, did theie al, I meane the Patriarches, and Prophets, our forefathers, eate the ſame ſpiritual meate, and drinke the ſame ſpiritual drinke, which we doe? were theie ſaued by the ſame hope; iuſtified by the ſame Chriſt; redeemed with the ſame blood; ſanctified by the

The recantation of Pope Ioh. the 20.

p. *Iohan. Gerſon. ſerm. de Paſchate.*

q. *Chryſhom. 4. ad Marcum.* *Aug. queſt. vet. & noui Teſtamenti queſt. 121*

r. *Auguſt in Ioan. Tract. 40.*

the same spirite, ỹ we are; yea, were theie as doubtlesse theie were, as good, as zelous, as holie, as righteous in al respects as we, & yet shal we thinke, that God wold be lesse fauourable to them than to vs; & receaue vs forthwith into his euerlasting kingdome, and let them remane either thousandes, or manie yeeres, or anie time at al, either in dead bodies miserablie, as the Pharisees thought; or in a dead sleepe vnsensiblie, as the Dormitãs taught, or in *Lymbo* vncomfortablie, or piteouslie in Pr[illegible]torie, as ỹ Papists would persuade, or in an out-corner not happily, as some, or in ỹ lower partes wretchedlie, as other fathers gaue out? No, rather think we, that as now the faithful doe: so then ỹ godlie did presentlie, and directlie, and without anie stopping, & staieng ascend vnto their masters ioie. And their other opiniõ is to be beleeued & defended, as ỹ which al the godlie and best learned of this age haue embraced, as consonant & agreeing to the holie Scripture: of which I wil alleage the testimonies of one or two. For saith M. Bullinger ſ: *Where be the soules of thẽ that are slain for the word of God shewed vnto vs? vnder the altar. The altar is afterward in the 8. chap. set in heauen, before the throne of God. Therfore the soules of al saints*

Iudgements of the late writers

ſ D. Henrie Bullinger in his 32. Sermon vpon the Apoc. p. 90.

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are in heauē before the throne of God, which was also signified before in the type of the 24. elders. The Lord hath said also, where I am, there shal my seruant be likewise. But the Lord is in heauen: therefore the soules of the faithful, whose bodies haue bine slaine, or buried without slaughter, be no where els but in heauen. And afterwarde within three or foure sentences he saith: *For like as the bosome of Abraham is called the receptacle, & hauen of saluation, into the which the soules of them be receaued which had the faith of Abrahā: so do we vnderstād the altar to be a place of blessednes in heauē, wherin they rest, which with true faith haue acknowledged Christ the altar, propitiation, sanctification, & satisfaction &c. Vnder this altar was gathered the faithful martyr Abel: vnder this altar are gathered as manie as haue died since that time for religions sake: and vnder this altar shal al be gathered hereafter, as manie as enter into glorie with Christ throgh sundry tribulations in bearing of the crosse.* Hitherto Bullinger. And D. Chytræus t: *This is the rest of the holie soules, which are dissolued frō the bād of their bodies. It is not an idle rest, or a certain dead sleep, as manie do fain the souls of the dead together with their bodies to sleep vntil the last iudgmēt: but it is a tranquillitie a ioie, and a peace of that conscience which hath*

t D. Chytræus in 6. cap. Apoc.

hath finished the labours of the warfare which it sustained in this world with the Diuel, the flesh, and the world, & now enioieth the companie of the celestial Church, and resteth, yea & reioiceth sweetlie in the Lord praising his goodnes with hie commendations. That treatise also touching the immortalitie of the soule written by the reuerend father M. Iohn Caluine, is altogether to the confirmation of this matter.

The testimonies of the Scripture

Those late writers agree with the ancient Doctors; and both with the holie Scriptures. *For the soules of the righteous are in the handes of God, and in peace,* saith the wise man[w]; their rest from their labors, saith a voice from heauen[x]. Which hand of God, and rest in other places also is called *Abrahams bosome*[y], & *Paradise*[z]. Therefore the soules of the righteous vntil the daie of the last and general iudgement, are in Abrahams bosome, euen in Paradise, where their haue from the beginning; and shal vnto the end of the world enioie, though not perfect, yet vnspeakable happines. There euerie of the saints hath his seueral robe, *but shal not be clothed with double robes vntil we put thē on too for cōpanie,* saith Ber.[a]. *The 1. robe is the felicitie and rest of the soules: but the 2. shalbe the immortalitie, and glorie of the bodies.*

[w] *Wisd.* 3, 1. 3.
[x] *Reuel.* 14, 13.
[y] *Luke* 16.
[z] *Luke* 23.
[a] *Bern. in festiuit. omniū sanct. serm.* 3.

FINIS.